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॥ सामप्रातिशाख्यम् ॥

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मुपेतम् ।



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( INDIA )

# RKTANTRAM

A PRATIŚAKHYA OF THE SĀMAVEDA

CRITICALLY EDITED

WITH

An Introduction, Appendices, exhaustive notes,  
a Commentary called Rktantravivṛti and  
Sāmavedasarvānukramanī

BY

Vidyābhāskara, Vedāntaratna, Vyākaranatīrtha,

SURYA KANTA SHASTRI M A M O L

Professor, D A V College

LAHORE

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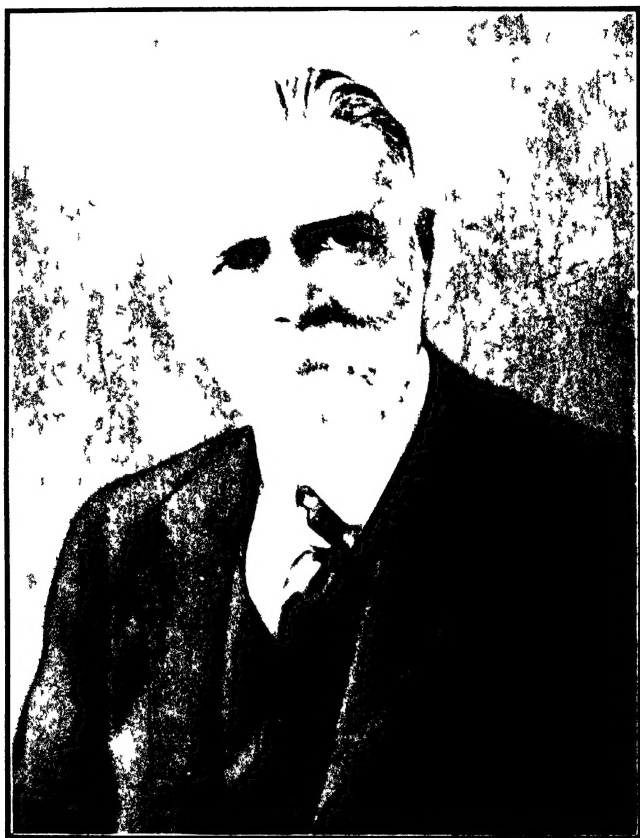
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Principal A C WOOLNER M A C I E F A S B  
Vice Chancellor University of the Panjab

THE KUPPUSWAMI SASTRI  
RESEARCH INSTITUTE  
MADRAS-4

TO

Principal **A C WOOLNER, M A C I E. F A S B**  
**A GREAT HUMANIST**

WHO

through his unwearied services

AS

University Professor of Sanskrit Principal, Oriental College, Registrar  
University of the Punjab (1903-20) Honorary Librarian  
University Library (1903-28) Dean of University Instruction and  
Vice-Chancellor

University of the Punjab

is

dedicated

to

in grateful acknowledgment of his devotion as a Student and

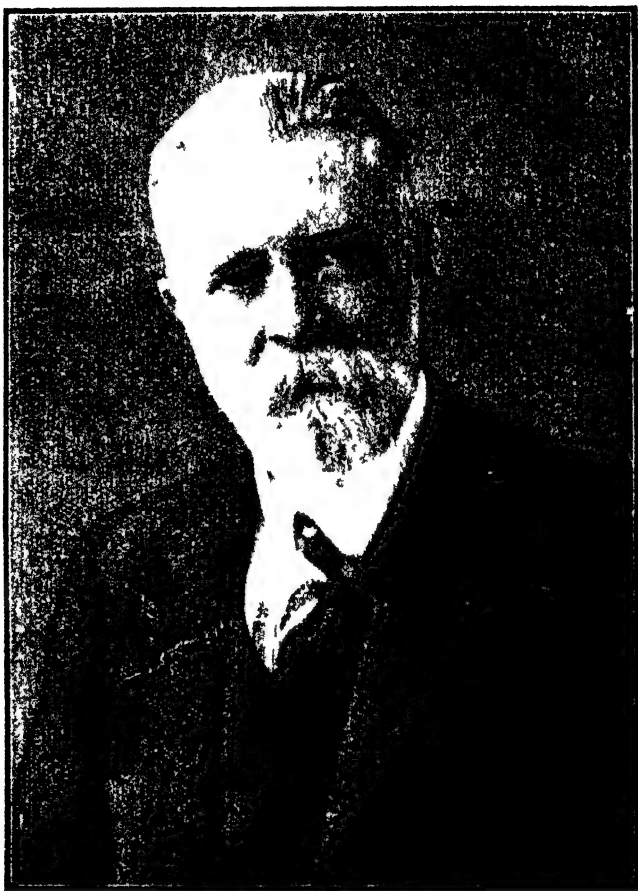
Interpreter of India's Past and of his generous patronage  
of Indian Research

ON

the most solemn and memorable occasion

OF

**The Silver Jubilee of**  
**the University of the Punjab.**  
*December 1933*



Principal A C WOOLNER M A C I E F A S B  
Vice Chancellor University of the Panjab

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RESEARCH INSTITUTE  
MADRAS 4

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University of the Punjab (1903-20) Honorary Librarian  
University Library (1903-28) Dean of University Instruction and  
Vice Chancellor

has made the University of the Punjab  
what it is today  
this humble work is dedicated

BY

his devoted pupil  
in grateful acknowledgment of his devotion as a Student and  
Interpreter of India's Past and of his generous patronage  
of Indian Research

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*December 1933*





## PREFACE

### I

When I originally conceived the idea of this work, my intention merely was to offer the Rktaṅtra, along with the commentary in the Devanāgarī characters, to the Indian students and at first, I thought that the same might be adequately given within the compass of a very small volume and in a little time. But when, after completing my History of Hindi Literature in 1930 I took up the work seriously, I found it otherwise. The work has been till now utterly ignored and neglected by Sanskrit grammarians, and the way in which Dr. Burnell treated it, left little attraction to a serious study of the same, the only apparent charm which it claimed was, that this was the only available work of Śakātāyana, one of the most ancient Indian grammarians, and this charm was rudely shattered by the erudite editor himself. But a patient and sifting enquiry into the matter led me, ultimately, to think otherwise, and the rich store of facts, which this little treatise yielded to me, supplied me with material, rich enough to build a fine bridge of hypothesis, standing over which we could get a clear glimpse of the glorious region of the rising harvest of Indian grammar, a region till now left quite unlit by my learned predecessors. Standing over this bridge, we are enabled to see the mighty figures of Audavaṛṇi, Gārgya and Śakātāyana, casting their stately shadows forward on the rich canvass of Yaska and Pāṇini. Nay more than that. For

the first time in the history of Indian Grammar, we have been vigorously urged to read in the works of Yīska and Pāṇini the essence of what Gārgya and Śakatāyana had taught centuries before, centuries that were till now supposed quite beyond the range of history. And thus it was that in attempting to settle one question I raised many more. Wider and wider prospects opened out before me and thus step by step, I was lured on into the far spreading field of Indian Grammar that had been but little explored by my worthy predecessors. The bridge of Rikāntra has led us upto Audavrajī whom the Vamśabrāhmaṇa mentions among the most illustrious ancients of Sāmavedic traditions and here we stand up sharp on the edge of a yawning chasm across which we are quite unable to find any way. I know that hypothesis are very often only temporary bridges to connect isolated facts, and no wonder, if my light bridge should sooner or later be superseded by a more solid structure, but my work will still claim its utility and its interest as a repertory of facts.

## II

Truth has been my only guiding star and in the love of truth I have not hesitated to express my views about the origin of the Śāman which I am afraid may not be palatable to my Indian friends and co religionists. It is indeed a melancholy and in some respects a thankless task to strike at the foundations of old religious beliefs, beliefs in which as in a strong tower the hopes and aspirations of countless devotees through long ages have sought refuge from the stress and storm of life. Yet sooner or later it is inevitable as Frazer has put it that the battery of comparative research should breach these venerable walls mantled over with the ivy and mosses and wild flowers of a thousand tender and sacred associations. At present the science is only dragging the guns into position they have hardly yet begun to speak. The task of building up into fairer and more enduring forms the old structures of beliefs

so rudely shattered, is reserved for other hands, more beautiful than mine, perhaps for future and happier ages. We cannot foresee, and we have no right even to guess the new forms, which our religious beliefs and dogmas will assume in future. Yet this uncertainty must not induce the scientist, from any consideration of expediency or reverential regard for antiquity, to spare the ancient moulds of belief however beautiful and pious, from the fire of sifting criticism. We must follow truth alone, irrespective of what comes of it or where it leads. I have also discussed, in a new light, of course, the age long question of the priority of Purvārcika over the Uttarārcika. The problem has, for a long time, exercised the minds of two of the most brilliant Orientalists of the day i.e. Oldenberg and Caland. Here I have accepted, though only partially, the verdict of H. Oldenberg on my own independent ground and have, in parts, rejected both, and that too, on my own account.

These and many other things have been touched and discussed in the Introduction, and many more, particularly those, connected with the Pratiśākhya literature proper, will be found in the notes.

### III

A word now about the manuscript material. The manuscript material, on which is founded this edition of Rktantra, is as follows —

A. \*This MS belongs to the Central Library of Baroda No. 12912 (1) p. 24 of the Catalogue of MSS in the Central Library, Baroda, Vol. I. Leaves 4. Length 70. Sumat 1682. size 9 1/2 x 4 1/2, material light coloured paper, number of leaves in the full MS. 19, number of lines per page 10, character Devanāgarī.

Contents. It gives the text of the Rktantra and Sāma tantra. It is distinctly and correctly written.

B Its number is 12917, leaves 19, granthas 500, Catalogue of the MSS in the Central Library, Baroda p 24 Its size is  $9 \times 4 \frac{1}{2}$ , material paper, number of lines per page 10, characters Devanāgarī It is a copy of the text together with the commentary, each separate rule being followed by its own comment It is distinct and virtually correct The appearance of the paper and orthography point out that the MS is, in no case, later than the 15th A D It may be earlier The MS has been of great help to me

C This MS belongs to the Adyar Library Its No is 33 E 12 gra 8 A Catalogue of the Sanskrit MSS in the Adyar Library, Part I, p 48 It is written in grantha characters, the total number of lines in the MS is 200 It was transcribed into the Devanāgarī script for me by Mr E Krishna Varier It gives the text alone and is fairly correct

As regards the text of the Rktantra all the MSS virtually agree As for the first Prapāthaka and the commentary, the MS B seems decidedly better than the one used by Burnell

With regard to the punctuation and euphonic combinations in the commentary, I have taken liberties for the sake of inserting references to the examples Burnell and B are in no slight degree discordant with each other, inconsistent with themselves and at places quite careless of the requirements of the sense In fact, they offer no sure standard to follow For the occurrence of virāmas, as printed, I am alone responsible But at places—and these are many—where Bur and B are agreed in matters of punctuation and reading, I have followed them in the text but have proposed my emendations in the notes, which alone can make the text sensible, and in that alone lies the real test of the ability of the editor

In the same method are treated minor orthographical peculiarities, such as writing a sibilant instead of visarjantiya before an initial sibilant and so on I have not, however,

thought it advisable to interfere with the practice of writing anusvāra, instead of a nasal before initial dentals, because the practice is a peculiar feature of the Sāmavedic literature Cp note on 178 Similarly in citing examples on sutras 269-271 I have closely followed the manuscript authority, and have given only one letter, where the sutras require doubling, thereby showing that the phenomenon of doubling, which once formed so prominent a feature of the Vedic euphony, fell into abeyance at some time, and to this time belong invariably all our Sāmavedic MSS Cp note on 271 and Macdonell, Vedic Gr p 21

In making references to the SV I have used only two numbers, the first designates the Ārcika and the second denotes the consecutive number of the stanzas as was done by Burnell, and was lately adopted by M Bloomfield in his Concordance The divisions adopted by Benfey,—and those are the real and logical divisions of the SV—would have covered too much space and this would have spoiled the beauty of the printing For the same reason I have dispensed with the use of Indian virāmas in favour of the English full stop after brackets, when they occur in between two examples

A MS of Rktaṇtra vivṛiti (No 26 G 34 gra 23 Catalogue No of p 48) was secured from the Adyar Library which was transcribed for me into the Devanāgarī script by Mr Variar, and the same has been printed here for the first time Burnell also had a copy of it, which he later on made over to the British Museum It would have taken long time to get the same from London and moreover, I knew from its specimen printed by Burnell in the Introduction of his Arṣeṇa brāhmaṇa, that it would offer me little help in constructing the correct text I therefore forewent the idea of delaying the work on that account

A codex containing numerous works on Sāmaveda, some of them being of intrinsic worth was secured from the same

library. And I got from it *Laghu rktantra saṅgraha* (33 D 12 gra 20 Catalogue p 48) *Sāmaveda śāstra lūkaṁ* (33 D 12 gra 20 Catalogue p 54) and *Sāmavedasarvānukramāṇi* by Tālavṛntanīyāsin (33 D 12 gra 20 Catalogue p 54) transcribed into Devanāgarī for my personal use. The first two works have a direct bearing on the Rktantra and will therefore be printed with copious comparative notes and references in a separate volume. Important extracts have been given from the third, which seems, to all intents and purposes, a modern work.

In my notes on Rktantra I have instituted a careful and exhaustive comparison with other Prātisākhya's and Pāṇini, have discussed in detail the peculiarities of the Sāmavedic grammar and have made for that the fullest use of all the eminent Indian and Western writers on the subject. In making references to the examples, catalogued in *Laghurktantra* and *Sāmasāptatālaka* I have followed the most tedious method i.e. SV = RV = kT RPi = VPr = fPi = and CA for each example, and have thus succeeded in presenting, more or less, a complete picture of the whole Vedic euphony. In fact, my aim has been throughout to follow meticulously the comparative method of studies, in which I have been very liberal, perhaps more liberal than may seem worthwhile even to German scholars. But I preferred to err in this direction than the contrary.

And it will not be any exaggeration if I say that, having this booklet of Prātisākhya literature in his hand, the student of Vedic euphony will not feel the necessity of studying any other Prātisākhya or a kindred work.

#### IV

I shall have occasion to speak in the Introduction of the extreme brevity and curtness of the text and the commentary. Thus, though only imperfectly aided by the commentator, I have yet enjoyed one compensating advantage

over those who have hitherto undertaken the publication of works of this class, in that I have been able to avail myself of the results of their labours. Had it not been for their efficient help, more particularly that of Whitney, Benfey, Burnell, Wackernagel and Macdonell, much in the present treatise, of which the explanation has now been satisfactorily made out, might have remained obscure, and I desire to make a general acknowledgment of my indebtedness to them and a host of other brilliant orientalists of Europe and America, whose authority I have cited very often, and with a very great regard indeed. Much as I owe to these big luminaries in their individual capacity, I owe infinitely more to the collective Western Scholarship, my debt to which it is simply impossible for me to acknowledge here adequately. My interest in this kind of comparative Vedic study was first excited by the works of Pischel, Geldner, Oldenberg, Caland, Macdonell and Keith, who opened up a mental vista undreamed of by me before. But it is a long step from a lively interest in a subject to a systematic study of it and that I took this step is entirely due to my beloved teacher Principal A C Woolner, M A, C I F. The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, the unfailing sureness and clearness of his judgment and above all, his unwearied kindness, can never be over estimated. Never did I feel happier in my life and I mean it to be taken literally, than while sitting at his feet and listening to his brilliant exposition of the Veda and the comparative Indo European Philology. 'Woolner' what a glorious word! It stands, to me, for an immense volume of hard work, a mass of original research touched by the spark of genius, and expressed with the fire of the true teacher. Nay more. It stands for two things that are infinitely better than charm and popularity, firmer than even wisdom, uprightness and honour. And if I in spite of getting the privilege of working under such a ripe scholar, have been able, hitherto, only to touch, as I am quite aware only the



fringe of a great subject, to finger only a few of the countless threads, that compose the mighty web of Oriental Studies, it is not because of the teacher's negligence, but merely because neither my time nor my knowledge, little as it is, has hitherto allowed me to do more. I am also indebted, in my literary pursuit, to Dr Lakshman Sarup M A, D Phil, Professor of Sanskrit Literature, whose name conjures up many pleasant hours spent in his company, many memories both blissful as well as sad, and many benefits. I am obliged, for readily procuring MSS, to my colleague and friend Pt Bhagavaddatta B A, Superintendent, Research Department, D A V College, Pandit Hans Raj, Librarian, Lal Chand Library Lahore and Lal Labhu Ram, Librarian, Punjab University Library. I must also record my thanks to Messrs Mehar Chand Lachhman Das, Lahore, who at my request started, in these days of terrible depression, the Series of Oriental Publications and thus, have laid the oriental learning under a deep debt of gratitude.

But the one person whose name I cannot pass over in silence, and to whom my debt with regard to this volume is particularly heavy, is my wife Śrīmatī Sukhada Devi, for to her has fallen the task—necessarily laborious and exacting—of preparing indices to the RT. Nothing has, indeed, encouraged me more in this arduous and fascinating pursuit of research, than the loving and meticulous care, with which she, my comrade of many hard years, has always helped me in my literary pursuits.

D A V COLLEGE, LAHORE  
Śrāvani, the day of Raksābandhana

SURYA KANTA

5 8 1933

# CONTENTS

I	with N American songs	16
<i>List of Abbreviations</i>	(f) Shamanism as the basis of the SV	17-18
II	III The SV i.e. the Ārcika	18-22
<i>Corrigenda</i>	(a) The Ārcika	19
III	(b) The Uttararcika	20
<i>Introduction</i>	(c) Uha and Uhyānas	21
I(a) Rktaṅtra belongs to the SV	IV Chronology of the SV	22-33
1-101	(a) Was the Purvarcika or was the Uttararcika older?	23
(b) Rktaṅtra is a Pratiśākha of the SV	(b) The view of Oldenberg and Caland	24
1-11	(c) The view criticised	25
(c) RT does not belong to the Jaiminiyaśākha	(d) Purvarcika is older than the Uttararcika	26
2	(e) Uttararcika is older than the Brahmana	27
(d) RT belongs to the Kauṭhumaśākha	(f) Difficulties explained	28
3	(g) The later Canas are pruruṣa	29
(e) Fifty two treatises of the Kauṭhumaśākha	(h) Uha and Uhyā are older than the Pṛṣ	30
4	(i) The three stages of the SV	31-33
(f) The precise scope of a Pratiśākha	V Who was the author of the RT?	33-46
5-6	(a) The four noteworthy points	34
(g) The two conflicting views reconciled	(b) The technical terms of the RT and ST	35-36
7	(c) Audavraj: the author of ST RT and PpS	37
(h) The origin of the Śākha	(d) Affinity between RT S1 and PpS	38
8		
(i) The two conflicting views reconciled		
9-11		
II What is Sāmaveda?		
11-18		
(a) The distinction between the Rk and the Sāman		
12		
(b) The origin of the Sāman		
13		
(c) Shamanism		
14		
(d) Shamanism as the basis of the SV		
15		
(e) SV dadaism compared		

(e) The hypothesis	39	(n) Anomalies in the SVPp noted	64
(f) The three stages of the RT	40-41	(m) Do we find any trace of Sakatayana in the SVPp ?	65
(g) RT as a whole is prior to Panini and Katayana	42	VIII The Age of the RT	65-68
(h) The three stages of the PpS	43	IX Analysis of the RT	68-71
(i) Pratisakhya's have suffered extensive modifications	44	X Remarks	71-96
(j) The three stages of Nirukta	45	(a) Peculiarities of the RT	71-72
VI Do we find any trace of Śakatāyana's views in the RT ?	46	(b) R1 is less comprehensive than the RPr	73
References to Śakatāyana's treatise on Phonetics	47-48	(c) <i>ibhūmāta sandhi</i> in the SV	74-77
VII How is it that Pāṇini stands indebted to Śakatāyana ?	49-66	(d) RPr is entirely free from all over takt	78
(a) Pāṇini has closely followed the implications of the SVPp	50-51	(e) <i>I enātheninā</i> in the RV = RPr	79-96
(b) SVPp Yaska and Pāṇini all the three agree	52	XI The Commentary	96-99
(c) Differences noted	53-54	Peculiarities of the Commentary	96-98
(d) Pāṇini rejects SV Pp and Yaska	55	XII Who was the author of the Commentary ?	98-99
(e) Pāṇini rejects Yaska and follows SV Pp	56	XIII Can we improve the text of the SV with the help of the Pratisakhya ?	99-101
(f) Pāṇini accepts Yaska only partly	57	(a) Benfey at variance with Saurisunu	100
(g) Yaska tacitly follows the SVPp	58-59	(b) Need of a fresh edition of the SV	101
(h) SV Pp Yaska and Pāṇini all the three agree	60	IV	
(i) Burnell refuted	61	<i>The Part</i>	1-61
(j) Contrast between the SVPp and RVPp	62	V	
(k) Is the SVPp in toto the creation of Gārgya ?	63	Appendices	1-15
		(1) Index to the Sūtras	1-4

(2) Word index to the Sutras	4-8	(8) Index to the Ganas referred to in the Sutras	10
(3) References to the SV in the commentary	8-13		
(4) References to the verses of the ItV in the commentary	14	VI	
(5) References to other works		Notes	1-69
(6) Index to the melodies referred to in the commentary	14	VII	
(7) Index to the proper names in the Sutras	15	<i>Ittantravṛtti</i>	1-13
		VIII	
		<i>Sāmavedasavānukṛā</i>	
		<i>manī</i>	1-8



## LIST OF ABBREVIATIONS

- AB Aitareyabrāhmaṇa Ed by Haug, Bombay 1863 ,  
Satyavrata Sāmāśramin, Calcutta 1895
- Altind Gr Altindische Grammatik By J Wackernagel  
(Compare with it Bartholomae, ZDMG L 674 735)  
Gottingen, 1896
- Anc Skt Lit A History of Ancient Sanskrit Literature  
By M Muller London, 1860
- APr Atharva Prātiśākhya Ed by Vidyārthi Lahore, 1923
- Arbr or Arseyabr Ārseyabrāhmaṇa Ed by A C Burnell  
Manglore, 1876
- AV Atharvaveda Ed by R Roth and W D Whitney  
Berlin, 1856
- Bergaingn Bergaigne et v Henry Manual pour etudier le  
Sanskrit Vedique Paris 1891
- BKSGW Beitrage der Konige Sachs Gesellschaft der Wis  
senschaften
- BLWGI Beitrage zur Literature wissenschaft und Geistes  
Geschichte Indiens Bonn, 1926
- BrU Brhadāranyakopaniṣat Poona, 1902
- Bur Burnell's Rktantra Manglore, 1879
- CA Caturadhyāyikā Ed by W D Whitney (JAOS )  
New Haven (New york), 1862
- ChU Chāndogyopaniṣat Poona, 1890
- Comp Gr Comparative Grammar By Bopp London, 1885
- Critical Studies Critical Studies in the Phonetic Observa  
tions of Indian Grammarians By Siddheshvar  
Verma London, 1929
- Dbr Daivatabrāhmaṇa or Devatādhyāyabrāhmaṇa Ed by  
Jivanand Calcutta, 1881

- Dr or Drāh Drāhyāyanaśrautasutra Ed by J N Reuter  
(Incomplete) London, 1904
- Ele of South Ind Pal Elements of South Indian Paleogra-  
phy By A C Burnell London, 1878
- Einl Einleitung zum Sāmaveda Benfey Leipzig, 1848
- Epigr Ind Epigraphica Indica
- Gesch der Ind Lit Geschichte der Indischen Literature  
By M Winternitz Leipzig, 1909
- GGA Gottingische Gelehrte Anzeigen
- GGKP Gobhilyagrhyakarmaprakāśikā Benares 1905
- Grundriss d Indoarischen Phil Grundriss der Indoarischen  
• Philologie und Altertumskunde Ed by George Buhler,  
1896 ff, F Kielhorn (since 1899) and now by H  
Lüders and J Wackernagel Strassburg
- Hist of Skt Lit A History of Sanskrit Literature By A A  
Macdonell London, 1917
- Ind Ant Indian Antiquary Bombay, 1872 ff
- Indiens Lit und Cult Indiens Literatur und Cultur in his-  
torischer Entwicklung By von Schroeder Leipzig  
1913
- Ind Phil Indian Philosophy By S Radha Krishan  
London, 1923
- Ind Stud Indische Studien Ed by A Weber Leipzig  
1850 ff
- Int to RPr Introduction to the RkPrātisākhya By Man-  
gala Deva Oxford, 1922
- JAOS Journal of American Oriental Society New Haven  
(New York) 1850 ff
- JB or Jumbh Das Jaiminiyabrāhmaṇa in Auswahl By  
W Caland Amsterdam, 1919
- Jainp Beiträge zur Grammatik des Jaina Prakrit By Muller  
1876
- JGOS Journal of German Oriental Society
- JNMV Jaiminiyanyāyamālāvistara Ed by Theodor Gold

- stucker London, 1878, M M Śivadatta Poona, 1892
- JRAS Journal of Royal Asiatic Society London 1834 ff
- JS Jaiminiya Samhitā Ed by W Caland (Indische Forschungen, ed by A Hillebrandt) Breslau, 1907
- Kāthakopa Kāthakopaniṣat Calcutta edition
- KS Kāthakāśamhitā Ed by von Schroeder Leipzig, 1900
- KGS Kāthakāgrhasūtra Ed by W Caland Lahore, 1925
- KZ Kuhn's Zeitschrift
- Lawman C R A Statistical account of Noun inflection in the Veda (JAOS 1840) 325 601
- Lāty Lātyāyanaśrūtasūtra Ed by Ananda Chandra Calcutta, 1872
- LŚ Lomasi Śikṣā in Śikṣāśāngraha
- LŚŚ or ŚŚ Lāghusabdendusekhara Benaras, 1911
- Mbh Vyākaranamahābhāṣya Ed by F Kichhorn Bombay, 1892, M M Śivadatta Bombay, 1917
- Modern Eng Gr A Modern English Grammar By Otto Jespersen Heidelberg 1922
- MS Maitrāyaṇi Samhitā Ed by von Schroeder Leipzig, 1888
- N Nānībhai on Puspasūtra
- NirS or NS Niradi Śikṣā in Śikṣāśāngraha and Burnell's RT
- Nir Nirukta Ed by R Roth Gottingen 1852, L Sarup Lahore, 1927, The Nirukta, its place in Old Indian Literature, its etymologies By Manne Skold Lund, 1926
- Out of Eng Phon An Outline of English Phonetics By Daniel Jones Cambridge, 1932
- P Pāṇini, Pāṇini's Grammar By Otto Bohtlingk 1887
- Phil der Upa Paul Deussen English Translation Edinburgh, 1908
- Pp Padapāṭha
- PW Petersburger (Sanskrit) Wörterbuch By Otto Bohtlingk and R Roth 1852-1875

- PSikā Pāṇinīyaśikṣā with a gloss Ed by Becana Rāma Benares, 1887
- PpS Puspasutra Ed by R Simon Munchen, 1908
- PVB Pañcaviṃśabrāhmaṇa with Sāyana Ed by Anand Chandra Calcutta, 1870-74, Translation by W Caland Calcutta, 1932
- PārŚ Pārāśarī Śikṣā in Śikṣāsaṅgraha  
Rel and Phil of the Veda and Upa Relig on and Philosophy of the Veda and Upanisads By A B Keith (HOS 31-32) 1925
- Rel of the Veda Religion of the Veda By M Bloomfield New York, 1908
- RPr RkPrātiśākhya Ed by M D Snastri Allahabad, 1931
- RT Rkṭantra
- RV Rgveda Ed by M Muller London, 1873
- RVPp Rgvedāpādīpātha Ed by M Muller, 1873
- ŚA Śabdānuśāsanī of the Jaina Śākatāyana Ed by Gustav Oppert Madras 1893, Bombay, 1907
- ŚB Śatapathabrāhmaṇa Ed by A Weber Leipzig, 1924
- Śbdak Śbdaśāustubha Chowkhamba Skt Series, 1929
- SR Śbdaśāstra Ed by Rāma Shastri Benares 1888
- ŚŚS Śāṅkhīyanaśrutīsūtra With the Commentary of Vṛadattasūtra Anantīva Ed by A Hillebrandt Calcutta 1888
- ŚS Śikṣāsaṅgraha Benares Skt Series, 1873
- Sāy Sāyana
- SBE Sacred Books of the East Ed by M Muller Oxford, 1879 ff
- Shpbr Samhitopaniṣadbrāhmaṇa Ed by A C Burnell Manglore, 1877
- SK Siddhāntakumudī Ed by M M Sivadatta Bombay, 1909
- SRV Sāyana on Rgveda Ed by M Müller, 1890
- SV Sāmaveda Ed by Theodor Benfey Leipzig, 1848



- SVPP Sāmaveda Padīpātha Ed by Satyavrata Sāma  
śramin, Calcutta
- Systems of Skt Gr Systems of Sanskrit Grammar By  
Belvalkar Poona, 1918
- TA Taittirīyāranyaka Ed by R L Mitra Calcutta, 1872
- TB Taittirīyabrāhmaṇa Ed by Shama Sastri Mysore,  
1921
- TPr Taittirīya Prātiśākhya Ed by W D Whitney  
(JAOS) New Haven 1871, with Tribhāṣyaratna by  
Shama Sastri, Mysore, 1906
- TS Taittirīyasamhitā Ed by Mahadeva Sastri, Mysore,  
1894
- Vākyap Vākyapadīya Ed by Rāma Kṛṣṇa Shastri Benares,  
1884
- VBr Vamśabrāhmaṇa Ed by Satyavrata Sāmaśramin  
Calcutta, 1892
- Ved Stud Vedische Studien By Pischel and Karl F  
Geldner Stuttgarter, 1889
- Ved Myth Vedische Mythologie By A Hillebrandt Breslau,  
1891, 1927
- Vedic Chant Vedic Chant Studied in its Textual and  
Melodic Form By J M von der Hoogt, 1932
- Veda of Black Yajus Veda of Black Yajus School Trans  
lated By A B Keith, (HOS 18 and 19) New  
Haven, 1914
- Vedic Gr Vedic Grammar By A A Macdonell Strassburg,  
1910
- VPr Vājasaneyī Prātiśākhya Benares Skt Series 1888,  
Calcutta, 1893
- VS Vājasaneyī Samhitā Ed A Weber Berlin, 1852, by  
Lakshman Shastri Bombay, 1912
- W Worterbuch zum Rgveda By Hermann Grassmann  
Leipzig, 1873
- Whitney W D A Sanskrit Grammar Leipzig, 1879

- WZKM Wiener Zeitschrift für die Kunde des Morgenlandes  
(Ed. by Buhler) Wien, 1887 ff
- YV Yajurveda, with the Commentaries of Uvata and Mahā  
dhara Chowkhamba Benares, 1912
- YVŚ Yājñavalkya Śikṣā in Śikṣāsaṅgraha
- ZDMG Zeitschrift der Deutschen Morgenländischen Gesel-  
schaft Leipzig 1847 ff
-

## CORRIGENDA

The reader is requested to consult notes, while reading the text, corrections and emendations proposed therein are not repeated here

### TEXT

P	L	Read	For
14	9	उच्चानुच्चसधि०	उच्चानामुच्चसधि०
18	14	त्रिरकान्तप्रहणात् ।	त्रिरकान्तप्रहणात् ²
20	2	अणाल्यधिकार	त्यधिकार
24	13	176	177
25	5	23	123
95	20	महौदोति	महादानि
26	8	228	128
28	1	124	142
28	०	1 6	16
31	5	पुरस्कृतो	पुरुस्कृतो
34	8	आपद्यते	आपद्यते
34	16	लुब्धुदेवसस्य	लुब्धुदेवसस्य
36	1०	31	2०
38	13	पश्यन्	पश्यन्
०1	13	त्यमूषु	तमूषु

### NOTES

P	Col	L	
1	2	21	Konda °
3	2	17	explicit
6	1	6, 31	chords
6	2	9	consonants
11	2	34	phenomenon
19	2	16	explicitly
2०	1	2	phenomenon
37	2	31	sahah   jah SVPp explanation wrong It is not saha   ojah but sahas   jah

## INTRODUCTION

### I

#### *Rktañtra belongs to the Sāmaveda*

The text commonly called *Rktañtravivakarina*, belongs to the SV and not to the RV. This is shown by the following –

Terms	Sutras	Terms	Sutras
samsvādā and mṛgānā	11	stobhā	150
sāman	9	hina	90 266
rajana (sāman)	125	ṣaṭi	29 111
ritkit	10	ṣṭī (ṣṭameṣy agānā)	113

- (b) The technical terms used in it belong to the Sāmavedic literature. This will be shown in details later on.
- (c) *Nugā* and *Auduvrāj*, the two ancient *acārvas* of the SV alone are cited.
- (d) Rg 1-337 is quoted on 89. This is not found in the RV, but only in the SV. The above facts show that *Rktañtra* belongs to the SV and not to the RV. It is needless to refer to the commentary in support of this view.

#### *Rktañtra is a Prātiśākhya of the SV*

A *Prātiśākhya* was defined by Goldstucker<sup>2</sup> as –

1. *tantramiva tantram | dur\_hyenv prasritastantavastantramity ucyante | yatha tadānekasya tīrāścinasya tantoranugrahakam tathedamaphyanekasya lakṣyaṣyetyarthalḥ* Nyasa on Kaika Vol I p. 2

2. Goldstucker Academy July 9 1870 p. 70 quoted by Burnell R1 p. vii Caland PVB Int p. vii

mmatical treatise which shows how the padas must change in order to become the real hymnical text, and again, how by means of the krama, the padas become the true representatives of the Samhitā'. The SV has no krama text,<sup>1</sup> but in other respects, our treatise agrees with this definition and we may safely call it a Prātisākhya.

But because a Prātisākhya as its name implies, must be concerned with a particular Śākhā of a Veda our treatise must belong to a particular Śākhā of the SV and not to all of them. Burnell has given the following Śākhās<sup>2</sup> of the SV -

- (1) Kāṭhuma
- (2) Jaiminiya
- (3) Rāṣṭrīya
- (4) Gautami
- (5) Nageya

*To which of these Śākhās does the RI belong?*

(1) *It does not primarily belong to the Jaiminiyāśākhā*

- (a) The prominent feature<sup>3</sup> of the JS is the conversion of d into l. This is not stated in it.
- (b) Rule 58 prescribes circumflex for 'ardhe smān (SV 1.239). The JS reads 'ardhe smān hence the rule is not applicable to it.
- (c) Rule 114 prescribes tangatva for ā in cases like 'svarvāṣ. The phenomenon is not found in the JS. Cp. Benfey 'svarvāṣ asurebhyah 1.254 = JS 'svarvam asurebhyah

1 rgvedastu ghanantah svad vajurvede jatantakah  
samavedah padantah syat samhitantistathirvanah

Yohupratilaksana a MS work in the Madras Library No 948

2 Muller, Anc. Skt Lit. Caranis pp. 36-378. Pūr. RI p. xxvi. I. Simon, Vedische Schulen pp. 27-31. Prapanchadivya p. 19. Śāmaśramin Trayiparicaya p. 40.

3 Caland JS p. 33. For a discussion on d-l of Turner, Middle Indian-d and dl in BIWGL 4.35.

‘mīdhvā\* asmabhyam’ II 982 = ‘mīdhvamasmabhyam,’  
 ‘agne devā\* ihāvaha’ II 142 = ‘agne devam ihāvaha’

- (d) Rule 112 implies ‘vasu\* riha,’ ‘rudrā\* ādityā\* uta’ and so on JS on the contrary reads ‘vasumriha,’ ‘rudram ādityam uta’ and so on<sup>1</sup>

(2) *Our treatise does not primarily belong to the Śākha of Sātyamugri and Rānāyana* –

Patāñjali states that the followers of Sātyamugri and Rānāyana read a half *e* and *o* in instances like ‘sujāte eśvasu nrte,’ ‘adhvaryo odriḥḥiḥ sutam’ According to Bhattoji<sup>2</sup>, the fact was expressly noted in the Prātisākhya of this Śākha. This is not referred to in our treatise.

(3) *RT does not primarily belong to the Gautamiśākha*

The Gautamīśikṣā<sup>3</sup>, a treatise on the doubling of (SV) consonants, makes in the end the following statement –

“atha saptikṣaramekamudāhṛtam prātisākhye | tra hi tra hi yimikṣa (1-301) iti nānāśasasāh | gautamenoktam | na saptikṣa it pirah samyogo bhavati |”

This is significant, as it shows that there existed a Prātisākhya, presumably of the Gautamas, which recorded this phenomenon. Our treatise does not even hint at it.

(4) *RT does not primarily belong to the Nageyaśākha*

On sūtra 94, the commentator cites ‘andra śīnasim’ (1-129) as an example of the guna sandhi. The Samhitā of the Nageyas has andra śīnasim<sup>4</sup>.

(5) *The treatise primarily belongs to the Kauthumaśākha*<sup>5</sup>

1. For other peculiarities cp. Caland IS pp. 32-3.

2. Cp. note on 82.

3. Burnell RT p. xxxvi.

4. Benfey SV I ml p. xxxii.

5. In later times the followers of this Śākha spread in the Gujrat. Cp. R. L. Mitra, Chindīyopaniṣat translation Introduction p. 4, Sieglung Die Rezensionen des Caranavyūha p. 27. The Kauthumas and Rānayanīyas use seven notes in music while the Jaiminīyas use six and others only five. Cp. the verses at the beginning of Pp. IX-22 and R. Simon, Pp. p. 495.

The references to the 1c, in the sūtras are without any exception, found in the Kāuthuma SV. The commentator has closely followed the same text. Moreover, we meet with explicit statements to this effect. To quote only one -

‘kāuthumānīm ke vā granthī adhyetvā itī cedatrāhi  
lāścit -

‘dvipañcāsādime granthīh sikkhīyāh kāuthumēnīh<sup>1</sup> |  
proktāh sāmodadhau yasmācchraute smārte suniscitāh ||  
tasmādvai sāmāsākhīyām granthībhedo nigadyate |  
śautasmārtodite yasmānna muhyeta katham cuna ||  
veñārianyakamuho trā rahasyam gauramucyate |  
chandasīranyake caivam mantirāh sottarakāh smritāh ||  
chandasīdītrivam stobhāh sapadam syāccatustayam |  
tāndyāh sadvimsakam sīmavidhantīsevake tathā ||  
devatādhyāyavamsākhvāh samhitopanisattithā |  
astamopanisacceivā bhīhmāne samudīhītāh ||  
nārādīlomāśīśikṣīgautamīcetivātridhā |  
kalpasūtram tathāksudrum lītyāvanalīmevācā ||  
upagranthāh pñcavidhō nidānam tandyāksanam |  
anupatsthīdanustotram kalpīnupadīmevācā ||  
etaddasavidham sūtram sīmāgesu cāvisutam |  
rktantīam sīmātantīam cāśiñjñālaksanīmevācā<sup>2</sup> ||

- 1 Caland has treated these treatises in detail in his *Introduction to the JS* pp 1-14 PVI pp 1-viii
- 2 According to Funnell (*Catalogue of a collection of Sanskrit Mss. London 1870* p. 41) the last two Prapithas of Rktantī are called Sanjnaprakaraṇa. Caland holds (PVI Intro p vii) that this is probably the same as the Sanjñālaksana mentioned in the Caranavyūha. But the last two chapters of the RT have nothing peculiar to claim this appellation and a separate reference in the Caranavyūha. We have on the other hand a Sanjñakaraṇabhāṣya a Ms. work in the Library of Asiatic Society of Bengal (A Descriptive Catalogue of Skt. Mss. in the Government Collection. The Asiatic Society of Bengal Vol. II p. 1012) which is a commentary on Sanjñākaraṇa, a treatise in sūtra form on the stobhas

dhātulaksanakam<sup>1</sup> ca syāditī vyākaranāni ca ।  
 anukramanikā cetī naigeyam ca tataḥ param ॥  
 phullam gobhūlagrhyam ca māturalaksanakam tathā ।  
 gāyatrīyādividhānam ca tatāḥ stobhānusamharāḥ ॥  
 chandogapāṇisistam tu grhya saṅgrahī<sup>2</sup> eva ca ।  
 śrāddhakalpe tato vedyāsīdhanam gobhūlivakam ॥  
 snānavidhirupākarma srāvanena paro vidhiḥ ।  
 dvipaṇcāsādimc granthā vrsotsaigāntagāḥ smṛtiḥ ॥  
 itī kauthumaśākhīyīm granthasamkhyā yathākramatī  
 etānādhitī nikhilam vedoktam jñitum urhātī ॥

GGKP pp 28-29

This makes the position quite clear. But assuming that the RT belongs to the Kauthumaśākhā, how to explain those statements of it that apparently apply to the texts of other Śākhās and references to the authorities, that have their own Śākhās. The explanation will be found in the following -

*The precise scope of a Prāṭisākhya*

The original and perhaps more significant term for the Prāṭisākhya was the paśada which implied that the treatise in question belonged to a social group (paśada) in which, among other things, the general principles of phonetics were adopted to Vedic texts by oral instruction<sup>3</sup>. According to

a particular words put in in chanting the various samans. And this is exactly what the Caranavyūha seems to have in view and what the context here requires. A similar treatise: Alsatantira edited by Satyawrata Samasramin but not mentioned by Caland in JS and PVB

1 Not yet identified

Printed text has ghyasamgraha. Fut op. Ms. Fodl W. 1004 ghyasamgraham nama paśisatam gbbhūtiputrikatam. I have adopted this only partially.

S. Varma Critical Studies p. 11 paśada and samad ghyasamgraha for an open discussion opposed to upanishad which implied secret instruction. Oldenberg is inclined to believe that the real sense of the term upanishad is worship or reverence and that the word expresses the same meaning as upasana. ZDMG 1 497 ff. IV 70 ff. Die Lehre der Upanishaden p. 37. For the view of Deussen cp. Phil. of Up. p. 16 ff.



Yāska<sup>1</sup> each Carana of a Veda had its own pārsada, and the term Prātiśākhya, which obtained later on to designate these treatises, has been etymologically explained by Mādhava<sup>2</sup> as “prātiśākhām bhavam prātiśākhyam” and this leaves absolutely no doubt that there existed, at some time, as many Prātiśākhyas as there were schools of the Vedas<sup>3</sup>

But contrary to this, the author of Vaidikābharana<sup>4</sup> states, in no less explicit terms, (i) that the word Prātiśākhya

1 padapīṭikāni sarvacarmanāṃ pārsadāni | Nii 1 17 For the difference between Carana and Śākha cp Muller, Anc Skt Lit pp 125-129, 377, 378 Cp also his admirable discussion in Carana pp 364-378

2 Jñānendra Sarasvatī on SK Pāṇini IV 3 39

3 (a) Six Pratisakhyas are available —

(1) TPr belonging to the Aukheyas

(2) VPr belonging to the Vajasaneyins

(3) RPr belonging to the Śakalas

(4) RT belonging to the Kaushikas

(5) CA belonging to the Śaunakīśākha of the AV

(6) APr newly discovered text with a copious commentary in the press

(b) References are found to three more —

(1) Satyamugri Pratisakhya Cp above

(2) Gautama Pratisakhya

(3) Carayaniya Pratisakhya Devapīṭi on KGS (1 3 1) refers to it He says “tatha ca carayaniyasūtrīm puruṣe chvachrayoh iti puruṣab dah kīṭśabhaḥ ca lupyate yuthasūlīhyam che chre paratah” | See Caland, KGS For kīchra = kīpsia cp Macdonell, Vedic Gr p 31 I owe this information to my friend Pt. Bhagavadatta of the D A V College, Lahore

(c) There may have existed a distinct Pratisakhya for the Baskala Śākha of the RV Referring to ‘nāṭe śāntasya śākhayā devāḥ the commentator on ŚŚS (xii 13 5) states —

‘apadruto nama sandhū baskalanām prasiddhah | tasyodaharanam” | This sandhū has not been noticed by the RPr which is, otherwise, most comprehensive and complete Does it not hint at a RPr other than the present one?

4 On TPr IV 11 ‘dvitī akhavisayātve pi tadāśdharanatayopapatteh | tatha bahuvīcam śikalabaskalātmakeśākhadvayavīśayam prātiśākhyam prasiddham |

refers to a group of Śākhya, (b) that the RPr pertains both to Śākala and the Bāskala Śākhā (c) and that the examples quoted by the TPr, but not found in the extant text of the TS must be traced in the extinct Śākhā of the Veda. This is tacitly confirmed by Uvata<sup>1</sup> and the commentators of other Prātiśākhya. How to explain this conflict?

### *The conflict explained*

The "winged songs" of the Vedas, which had been composed at widely separated periods of time and space, were united at some time in collections and ascribed to famous sris of prehistoric times preferably to the earliest ancestors of those families, in which the songs in question were handed down<sup>2</sup>. And, as may be expected in a time, when there existed no central authority<sup>3</sup>, and people either did not know how to write, or if they did, as I think very likely<sup>4</sup>, they did not, perhaps

1 Cp 'mgyamudharmanam RPr vii 33, 'upātāyati samhitāyam na diṣṭa yate | vṛttavidimudharmanam distam Uvata on RPr vii 33 Cp also vii 54

2 Winternitz *Gesch der Ind Litt* Vol I (Eng. trans.) p 57

3 Even AB VIII 14 23 shows how little real empire existed Cp also N N Iw *Ancient Indian Polity* pp 13 ff

4 Bloomfield *The Rel of the Veda* p 21 According to Buhler whose theory has been generally accepted the Brahmi alphabet was of Semitic origin, and derived ultimately from a Phoenician script Cf *Cambridge History of India* p 62 Buhler *Indische Paleography* (*Grundriss d Indo arische Phil*) Ithys Davids preferred a pre Semitic Euphratan origin via Dravidian traders For the theory of Egyptian origin cp Iohnmann Haupt, *ZDMG* Lxxiii pp 51--79 In *Maherjodaro and the Indian Civilisation* Vol II Ch XXII (pp 423-432) Prof Langdon makes out a strong case for deriving the early Brahmi alphabet of India from the script recently discovered in Indus But according to Sir John Marshall (Vol I p 52) it is no more than a surmise prompted mainly by resemblances between the two. Prima facie there is a strong presumption in favour of the Brahmi alphabet having been evolved like other alphabets from a pictographic script especially as it is now established that such a script had actually been in use on Indian soil I am however inclined to follow Prof Langdon

for secrecy's sake<sup>1</sup>, commit them to writing, the variations in the arrangement of contents and text, were inevitable. And since these collections, that presuppose a tolerably elaborate scheme of priestly practices in connection with the hymns addressed to the gods<sup>2</sup>, were meant mainly for utilitarian purposes, the priest must have shaped and reshaped them according to the requirements of the sacrifice, which naturally varied with different sets of the priests. Again, the hymns were, in no way, entirely immune from the phonetic law of change. A certain number of local varieties in accent and pronunciation, and in the recital of the hymns crept in and became sanctioned by the tradition of different families or schools. These could not be given up, nor was there any means of determining which was the ancient and most correct way of reciting the sacred songs of the Veda. Thus there arose Śākhās and upaśikhās.

We have just noted that sacrifice was the dominant note of the Vedic life<sup>3</sup>, and just as a priest regarded the ritual of

1 Winternitz, *Gesch. der Ind. Litt.* Vol. I p. 32. Read Chapter on "Die Schrift und die Überlieferung der Indischen Literatur" 28-37.

2 Bloomfield, *Rel. of the Veda* p. 31.

3 (a) Hillabrandt showed (*ZDMG* VI 708) that in a stage earlier than that recorded, the R̥gveda was a definitely practical collection of hymns, arranged according to their connection with the sacrificial ritual. Against this see Oldenberg *GGV* 1907 pp. 211 ff. Keith *JRAS* 1908 pp. 224-9. The *Rel. and Phil. of the Veda* Vol. I p. 1 (p. also Goldner, *Ved. Stud.* Vol. I, "Die Metaphysische Bedeutung von *vṛjant*" p. 144 et seq. Bloomfield, *Rel. of the Veda* Chapter "The Hieratic Religion". The R̥gveda is in general a hymn book for use at the three fire ceremonies. They are a hieratic literature in a very extreme sense. Not only do they reflect the class interests and the class view point of their priestly authors, but they devote themselves exclusively to this ultra hieratic phase of religion, the religion centring about the three-fire cult. Not only are secular matters not primarily considered at all but even those more popular religious performances are ignored, which did not require this elaborate ritual, and which formed the staple religion of the great mass of the Aryan people. Nearly all of the few

his school as full of magic and mystic power, so also he held the text of his school particularly mystic and all important<sup>1</sup> And the time the text of a Śākhā was once fixed, numerous devices for its purity and preservation were invented, the chief among them being Prātisākhya, which like their basis, the Samhitā, must have been distinct for all the Śākhās

But with the close of the Brāhmana period, sacrifice receded into the background, and speculations of higher sort—philosophic, cosmic, psycho-physical, and theosophic—grew up, giving impetus to the tendency for generalisation. The priest now began to look for the unity under the veil of the diversity of his gods, of sacrifice, that was no more than a gift to

Rgvedic hymns of which this is not true, are later additions to the collection, as it stands, though this does not necessarily imply that the hymns themselves are late Cp Franklin Edgerton, in *Religions of the Past and Present*, p 122 note Cp also Muller *Anc Skt Lit* “Earliest indications of the ceremonial” pp 483-492 For a more moderate and logical view cp Keith *The Religion and Philosophy of the Veda Vol I Popular and Hieratic Religion* pp 55-57

1 svastakṣaṣṭi vyamutsujya prastakṣaṣṭi vyam tu vah |

kartumichhiti dūmedha mogham tat tissa pavitram |

karmapradīpa I 3

2 Purnell, *RI Inti* p xxiv, Bloomfield *Rel of the Veda* p 25

For the idea of unity in the RV cp X 129 the most often translated hymn of the RV See Whitney, *JAOI* xl p X Sb X 531 JB III 35, 309 The hymn evokes admiration, not so much for the achievement, but for the thinkers who endeavoured to realize the ultimate principle of life and tried to satisfy himself Deussen (*Gesch der Phil I* 1 124, 125) inclines to think that the sages were able to discriminate between the ultimate principle of life and the phenomenal world See also Radha Krishnan, *Ind Phil* P 101 where he compares Anṛtides deity, the unmoved mover For details cp my article on Kumāvijñāna in the *Oriental College Magazine* 1928 See also Keith, *Rel and Phil of the Veda Vol II Ch XXVI* pp 433-39 As for the Brahmanas, these in various places are conscious of higher philosophical truths, which they ignore and turn to ritual purposes Cp Deussen, *Gesch der Phil I* 1 172-80 Keith does not agree with this view and follows Oltmanns who rejects Deussen's view cp I' *Historie des idées theosophiques* I 127

these gods<sup>1</sup>, and of the text that accompanied the act of the gift. At this stage, he earnestly questioned the duality in all phases of life, theoretic as well as practical. He no longer felt diffident to receive from rivals- what was wanting in his own, and also preferred to learn their texts besides his own<sup>3</sup>. Slowly and gradually he arrived at that text of a Veda, which seemed to him as the basic one, and this he adopted, leaving others to take their own care<sup>4</sup>. For its preservation he did not require

1 Tylor, *Primitive Culture* Vol II p 375 Feist *Kultur der Indogermanen* p 351, though he prefers to trace all worship to the cult of the dead

2 *yan namnatam svasākhyaṃ paroktam virodhi yat |*  
*vidvadbhis tadanuṣṭheyam ignihotrādī karmavat |*

*Karmapradīpā* I 3 Cp Muller, *Anc Sanskrit Lit* pp 51 364 65 375

3 *vedānadhivā vedau va vedam vāpi vāthakramam |*

Manu III 2

Cp Medhatithi on it “*vedasabdah śākhavacanā vākhyatah | tīsrāh śākha adhvīta dve ekam vaikāikasmad vedanna tvēkasmadeve |*

4 Cp Muller, *Anc Skt Lit* p 119 The differences between the various Śākhās of the SV are hardly of any importance at any rate not more than what are found in the different mss of any ancient author. But with regard to the omission of *y* and *v* the Śākhās actually differed. Already Samaśramin pointed out in his *Iravātika* (p 249) that the Kauthumas sing *hā u* while the Rāṇayanīyas sing *hav u* (cp Caland JS Finl p 11). I may add here that according to RT 108 all Śākhās omit *y* when it is followed by a consonant, Nāigī omits it, when it comes in between the two vowels (159) but some prescribe the omission of *v* also when it is so placed (160). The Kauthumas, however, prescribe the half omission of *y* and *v* (161), and this may, probably, be the reason for the inconsistency (so ably noted by R Simon, PpS 527) to be found in the SV mss with regard to the preservation or otherwise of *y* and *v*. The mss of North India preserve *y*, while those from the south invariably omit it, and this is significant, because we have already noted that the Kauthumas spread in later times towards Gujrat and south is yet the home of the Rāṇayanīyas. And the rule 159 suggests that south was also the home of the followers of the Nāigeyāśākhā.

In the Brahmanic period, when sacrifice occupied the centre of the stage these minor differences were made much of, the priests justifying their own and running down those of others. But with the tide of generalisation all

more than one Prātiśākhya, and the best of the lot he adopted, with minor modifications, recording therein the chief variations found in others, as the views of *eke*, *apare*, *ācāryāh* and so on<sup>1</sup>

And this is exactly what seems to have happened in the case of our treatise, and although it primarily belongs to the *Kaushāma* school, yet it records meagerly, of course, the views of others

## II

And the fact that Rktantra is a Prātiśākhya of the SV introduces us to the important question "*What is Sāmaveda ?*"

By the SV we generally take a number of unconnected verses, nearly all of which occur in the RV and which modified in several ways, are chanted mostly at the *soma* sacrifices. The words, together with the chant, are supposed to constitute a *sāman*, and when the SV is referred to, only the Samhitā, or collection of words are meant. But this is erroneous. Scholars of old times understood by a *sāman*, a melody or chant, independent of the words. The earliest records, available at present, bear out the distinction between melody and words, and treat the first as more important than the latter. This will be clear from the following -

1 The distinction was clear in the time of the RV Cp -

(a) *gāyatrena pratī mimate arkamarkena sāmā traistubhena vākam* I

*vākena vākam dvīpadā catuspadāksarena mimate sapta vāni* II

RV 1 164 24

was changed, differences which were already nominal were yet minimised, till the major Śākha got the better of minor ones. And just as there remained only the major Śākhā or Śākhās of a Veda current, so also there remained only the major Prātiśākhya of a Veda current.

1 For details see Whitney, TPr pp 432-433, Luders, Vyāsaśikṣā pp 21-22. The discussion on the nature and scope of Prātiśākhyas held by Muller in Anc Skt Lit pp 116-146 is yet the most exhaustive.

2 Cp also RV 1 10 1, 5 4 4 14, 8 3 22, Muller, Anc Skt Lit p 489

## 12 The distinction between the Rc and the Sāman

(b) tasmād yajñāt sṛvaḥutaḥ caḥ sāmāni jajñire ।  
chandāmsi jajñire । RV 10 4 8

(c) The word 'rcīsama' which means 'he for whom the sāman is sung upon the rc' occurs eight times in the RV

2 The distinction was clear in the time of the AV Cp -  
caḥ sāmāni chandāmsi purāṇam vajasā saha ।

AV 11 4 2 4

3 It was known to Yāska who says -  
sāmā sammitamīcā । sṛvātervīrcī samam mena iti nai  
dānāḥ ॥ Nir vii 12

4 It was clear to Jaimini who says -

(a) gitisu sāmākyā (II 1 36) ।

(b) In order to press home the distinction Jaimini devotes the second pāda of the seventh chapter to a discussion on *rathamtara* and includes in the end that the word *rathamtara* denotes a sāmā independent of the words on which it is sung

(c) The distinction is again stated in ix 2 1 1

5 It was known to Bhartrhari who states -  
rco vā gitimātram vā sāmā dravvāntaram na tu ।  
gitibhedād yigrhyante tī eva vikrtī caḥ ॥

Vākyapadīya I 109

6 Bhatta bhāskarā and Śāyana assign different rsis to the rc and the sāman sung upon it

7 A sāman is sung upon the rk. The idiom is old and repeatedly occurs in the Brāhmanas. Were there no distinction between the two, the idiom would have been meaningless

1 Bloomfield, The god Indra and the SV W/KM xvii 1903 p 156  
The Rel of the Veda p 38 See also JAOS xxi 66 Against this Cp Otto  
Bohtlingk in BKSGW April p 7 ff

2 samoktibṛhadadyukti gitayamici kevale ।  
gane va gana eveti smarvate saptamoditam ॥

## The origin of the Sāman

13

It is thus clear from the above, that since the time of the RV on to that of Sāyana, scholars knew that there was a distinction between the Rk and the Sāman and that the two were not inseparable. The Sāman in short, was a tune, a melody, sung to the words and the SV was a collection of the sāman.

### *The origin of the Sāman*

Three things stand out clearly in the gānas of the SV -

- 1 The gānas are practically strings of 'dīdas' nā-is and hā-us<sup>1</sup>
- 2 The same words are repeated in them again and again
- 3 Words are badly mutilated to suit the melody

Bearing these points in our mind, we may proceed with our enquiry thus -

It was natural for the awakening humanity to worship the sun and the moon, the vegetation and other natural forces. To them dawn, sun and moon sky, thunder and lightning, atmosphere and wind, earth and fire were all gods and they worshipped them for happiness and success, health and long life. Music in one form or other may have accompanied this worship.

It has been noted that some of the African tribes dance and sing more frequently at the time of the 'palm wine season' and the Bechuana's indulge in singing more specially at the time of rains and the harvest. Music is, thus, the natural outlet for the feelings of joy.

1 B. Liddesdon, *Ritualistic Daidism*, Acta Orientalia, V, 1926, 177 et seq.

2 Rivers, *Medicine, Magic and Religion*, p. 57. Walter Woodburn Hyde, *The Religion of Greece* in "Religions of the Past and Present", p. 271.

3 Richard Wallis, *Primitive Music*, p. 163. With regard to the native tribes of Central Australia, see the remarkable researches of Prof. Baldwin Spencer and Mr. F. J. Gillen.



When the primitive man saw that the gods (of nature) were withholding their boons from him, he attempted to influence them by shouts, beating of tamtams and other frantic exhortations,<sup>1</sup> and a similar phenomenon may even now be noted in the Indian villages, when crops are about to fail for want of rain. This theory, viz., that self-exciting noises produce a corresponding outside effect is termed *shamanism*.<sup>2</sup>

1 The fundamental concept bearing on the religious life of the primitive man is the belief in the existence of magic power, which may influence the life of man and which in turn might be influenced by human activity. This idea of magic power is one of the fundamental concepts which occur among all primitive tribes. This sympathetic magic, whereby like is expected to produce like has been discussed in details by Frazer in *Golden Bough*, Part I where he describes at length the rights for the control of rain in pp 247-311. Cp also Andrew Lang, *Myth Ritual and Religion* Vol I, Chapter IV. That sympathetic magic was at the very root of Roman Religion has been ably shown by George Depue Hadzits "Religion of the Romans" in *Religions of Past and Present* p 319. Traces of this kind of magic are detected in the Greek religion by Gilbert Murray in his *Four Stages of Greek Religion* p 16. H Oldenberg in his able book *Die Religion des Veda* suggested that in the evolution of thought, magic, as representing a lower intellectual stratum, has probably everywhere preceded religion. Cp Warde Fowler, who insists on the distinction of religion and magic, but seems to believe that magic precedes religion in order of time. *Religious Experiences of the Roman People* pp 47-9, 188-223-24. See N N Law, *Ancient Indian Polity* Ch IX. See also Keith, *Rel and Phil of the Veda* I pp 46-48.

2 (a) The English words *shaman* and *shamanism*, seem of Hindu origin, being the Western reproduction of the Pali Buddhist *samana*, which is Sanskrit *śramaṇa*. cf Bloomfield, *The god Indra and Samaveda*, WZKM xvii p 164, Winternitz, *Gesch der Ind Lit* I 168 n 2. Comparative study has revealed that *shamanism* was "the native religion of the Ural Altaic peoples from Behring Straits to the borders of Scandinavia" and "probably of the early Mongol Tartar peoples and others akin to them, for example in China and Tibet." Evans (Ivon H N) *Studies in Religion, Folklore and Custom in British North Borneo and the Malaya Peninsula*, pp 217-265. For the practices of *shamanism* cp R O

The practice of *shamanism* must have been current in India, long before the Aryans came and conquered the Dāsas. Here Indra, the rain-god, that splits at the time of the monsoon the cloud-serpent, that overlays the sky,<sup>1</sup> has ever been devoutly worshipped and to help such a god with wild exhortations suits both the underlying event, as well as the primitive man.

And here waited all the rough material, (if the Aryans had not their own) for the refining touch of the Vedic priest, in order to be transformed into the SV. That this was so is indicated by Indra's prominence in connection with the chant of the *sāman*. Of the 59 decades of the *Pūrvārcika*, 36 in the middle of the book are addressed to Indra, 12 at the beginning belong to Agni, and 11 at the end go to Soma. Both these divisions are subordinate to the worship of Indra.<sup>3</sup>

In the primitive vocal music there need not be a union of poetry and music.<sup>2</sup> Mr de Montes recording the text of a North Indian American song says —

“At first they sang” “halvet ho ho he” then the general outcry followed “e”, then again “Egrigna han he hu” and at last the ominous “ta meia allelujah tameia don veni han han he he”

Winstedt *Shaman Saiva and Sufi* Chapter III “The Malaya Magician”

- (b) The similarity of the words *shaman* and *sāman* is, however, accidental. Bloomfield *WZKM* xvii p 164. The meaning and the derivation of the word *saman* are obscure. But for the word *gai*, we should not be able to guess at its meaning. Cp ‘*pragitam mantravakyam samasabdenocyate*’ quoted in *Ind Stud* IV p 141.

1 The myth of Indra, Vrtra and the waters “represents a specialised poetic treatment of a myth of thunderstorm cloud and rain” Bloomfield, *Rel of the Veda* p 181. For the masterly theory of Hillebrandt “that Vrtra represents the frozen winter while Indra represents the spring or summer sun” cp *Ved Myth* Vol III p 157 ff. For Indra's close connection with soma cp E. Sieg *Indra und der soma taub nach dem Rgveda* in *BLWGI* pp 228-239.

2 Primitive Music p 174

3 Primitive Music p 173

This phenomenon must not be claimed as the monopoly of North Indian American songs, and the similar can easily be noted in Indian village songs even to-day. And have we not noted the monotonous string of 'dadas' hā is and hā-us in the gānas of the SV ? And do we not find an order for singing, similar to that just noted, prescribed for the five *bhaktis*<sup>1</sup> of a sāman ?

In singing some tribes (N Am) use the sounds "he" 'ah", no intelligible words being uttered. Among other tribes the songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies. Words are often borrowed from other tribes without being understood - The Macusi Indians in Guiana amuse themselves for hours with singing a monotonous song whose words "hāi a" 'hāi a' have no further significance<sup>2</sup>. And what significance, on earth, do we find in the so called *stobhas* of the SV which run exactly parallel to the "hāi-as" 'hāi as" just noted ? And is not an attempt, like the one made by CHU to explain these hā is and hā us, hopelessly barren of any positive gain<sup>3</sup> ?

1 Divisions of a saman Cp Iaty VI 1 14, Drah III 4 12 Burnell, Aibi Int p xxv, R Simon PpS p 222, his Pancavidhasutra, The Vedic Chant on the divisions of a saman and my note on the rule 39

2 Jeswitt Nair p 87

3 Primitive Music p 173

4 Cp Samaśramin, Trāyisamgātha, where he makes an attempt at the elucidation of the *stanbhukagana*. He severely attacks Sayana for not giving the real interpretation of the *stobhas* and accuses him of the ignorance of the Samavedic tradition. But the charge, levelled against Sayana seems presumptuous and no ingenuity on earth can satisfactorily make out any sense of the dadāisms, which are nothing but a mystic dance on vowels and consonants and are meant to be an empty adornment to the songs. The sense of the words can not possibly have been understood in the mutilated form in which the chants were sung, and this shows that their religious value lay not in the matter, but in the form, and the samins have been rightly compared to the revival hymns beloved by the African negro in the new world. Cp

It is a striking feature of the primitive songs that they Keith, *The Religion and Philosophy of the Veda* Vol I p 16 Besides, the ancient *chanlogas* adopted these senseless syllables in order to obscure the meaning of the Rgverses and thus heighten the sanctity of the same in the mind of the gods, who love the apocryptic Even today children in Holland sing in honour of "all the swimming ducklets" the empty, the rhyming and alliterating refrain 'falde ralde rine falde ralde ra' (B Raddegon, *Ritualistic Dadaism Acta Orientalia* V 1926, p 182) and no serious student has ever worried himself about the meaning of these songs, and I see no reason why the same may not hold good in case of the SV songs, more particularly about the *Channaganas*, where there is no ink at all but only a string of the *stobhas* By this, I do not mean that the SV as a whole is meaningless, all that I want to press home is this, that the 'dadus' which form so prominent a feature of the SV *ganas*, are meaningless, that they, as the bearer of the various melodies, were current in India long before the Aryans came here, that the Vedic rsis adopted them, along with the tunes, that they applied to these meaningless words the Rgverses in general, and Yajus formulas in a few cases, and thus ultimately built the fine edifice of the extant SV And this is not at all surprising, when we note that just as Vedic Indian race was, like others great in history the product of a blend of populations—conquering Aryan tribes from somewhere in Central Europe settling among the indigenous stocks, (Keith *The Religion and Philosophy of the Veda* Vol I pp 12 14) so also the religion of the Vedic India was a product of a blend of the early Indo-European or Aryan beliefs with the older cult, ideas and practices of the indigenous peoples, and the same process of blending is not an impossibility in case of the Vedic music These two sources continued interwoven all through the history of Indian religion and are discernible in both theology and ritual To disentangle them is the first and the most difficult problem for the historian of the Indian life and I regret I am not competent to undertake the inquiry into this at this stage Eminent scholars like Elliot Smith (*Migrations of early Culture*), Fleure in Slater, (*The Dravidian Element in Indian Culture*) Peiry, (*Children of the Sun*), G W Brown (*Studies in honour of Bloomfield* pp 70 ff) S Levi (*Journal Asiatique* cccii 1-26) Hornell (*Memoirs of the Asiatic Society of Bengal*, VII iii (1920) have tried to ascertain, the amount of predravidian and dravidian influence on Vedic civilisation but many of the arguments advanced by these scholars are of dubious character (cp Keith, *Religion and Philosophy of the Veda* Vol II p 633) and they do not carry us beyond the region of conjecture In his admirable book on "Outlines of a Systematic Anthropology of Asia" Prof Giuffrida Ruggeri has made a laudable effort to determine the characteristics of the pre-dravidians but we must admit that much of it is again based on ingenious conjectures alone

pay little attention to the grammatical structure of the sentence and the logical order of words, and it has been noted in the Andamanese songs, that in them, the words in their poetic form, are so mutilated to suit the metre, as to be scarcely recognisable<sup>1</sup>. And this is exactly what we find in the gānas of the SV where the re are badly harnessed into the service of the melody, and words are mutilated beyond recognition.

Such was the rough ground on which the Vedic priests raised their stately mansion of the SV and we may well conclude our inquiry into the origin of the Sīman in the following words of Bloomfield —

“The Sīmanveda represents little more than the secondary employment in the service of religion of popular music and other quasi musical noises. These were developed and refined in the course of civilisation and worked into the formal ritual of Brāhmanism in order to add an element of beauty and emotion.”

### III

#### *The SV i.e. the Ācika*

It has been shown in details that the word sīman denoted a melody and not the re which is sung upon it. But in

1 Primitive music, p. 174.

2 Some of the verses of the RV met with in the SV offer divergent readings, and it has been supposed that more ancient texts might be recognised in them (Denfey SV Ind. p. xxvii-xxviii). But H. dore Aufrecht (in the Preface to his ed. of the Hymns of the RV 2nd ed. Bonn 1877 II pp. xxxviii ff) and Oldenberg (Hymnen des RV I pp. 289 ff) have shown in details that the SV variants are mainly due to arbitrary—intentional or accidental alterations—alterations that also occur elsewhere where words are prepared for music. Cf. Burnell Arb. Ind. p. xvi. Keith The Rel. and Phil. of the Veda Vol I p. 1.

3 Cf. also Keith The Rel. and Phil. of the Veda Vol I p. 16. According to Winternitz saman probably means “propitiatory song, a means for appeasing gods and demons.” The word saman also occurs in the sense of ‘mildness, soothing words’ Gesch. der Ind. Litt. Vol I p. 146.

4 Rel. of the Veda, p. 39.

course of time the idea got reversed, and theologians began to conceive that the melody originated from the *rc*, giving rise to the expression that “this or that *sīman* is sung upon a particular stanza.” The stanza thus ultimately came to be termed *is yonir* i.e. the womb, out of which the melody came forth.<sup>1</sup> And the *SV* i.e. the Ārcika (the collection of *rc*) is nothing but a collection of 585 *yonis*, or single stanzas, which are sung to about double the number of different tunes.<sup>2</sup> It is thus only a kind of text book,<sup>3</sup> containing the stanzas, which are to be memorised for *singing upon them* the *sīman* melodies.

This collection of verses, taken as a whole, came to be regarded as comprising —

(A)	(B)
Gītras (song books)	Rc (the collection of verses)
1 Grīmegeyagīnā <sup>4</sup>	1 Purvārcika
2 Āraṇyageyagīnā	2 Āraṇyakasamhitā
3 Ūhagānā	3 Uttarārcika

1 (a) Cf. Sayana, *SV* Vol. I p. 22 chandonmūle śānthe nanavidhānūn sāmūn yonibhūta eva nādhātūti dhātū.

(b) e.g. Sayana in his commentary on the *PVI* (xii 6-9) says ‘pramamhisthaya śavate iti yonayutpannam samā pramamhisthā sūbdhaya it pramamhisthāyān tadūti tīce kartavyam’.

2 Oldenberg, *CCA* 1906 712 A.

3 The first man to use the suggestive term *libretto* for this was Muller. Cf. *Anc. Sanskrit Literature* p. 473. For the relation of *RV* with the *SV* cp. the very illuminating article of Oldenberg, *R̥gveda-samhitā and Samavedārcika* in *ZDMG* xxxviii.

4 This is also called ‘geyam’ or ‘vaidikam’, because it records those chants, which constitute *yonis* to those, that occur in the *Uha* and *Uhyaganas*. This is also termed *Veda-gānā* or *Veda-gāna*—*divyānā*—because it was taught after the study of *Āraṇyageyagānā*. Cf. *Samāśramin Satyavratā*, *Trayitika*, p. 205. For *Āvirgānā* and *Channagānā* cp. *Trayitika* pp. 205, 210-11, respectively.

5 This is also called ‘rahasyagāna’ or ‘rahasya’. Cf. Caland, *JS* Einl. p. 8, *PVB Int* p. xi, R. Simon, *PpS* p. 501.

4 Ūhyagāna<sup>1</sup>

The relation between the Pūrvārcika and the first two gānas is obvious. The Pūrvārcika records single verses. With each of these, corresponds a single sāman, which bears a particular name derived from the rsi who is said to have seen that sāman. These sāmans are registered in the Grāmegeya gāna and Aranyegeya gāna.

The arrangement of the *youms* is systematic and the Ārcika is divided into three parts, (1) the first (1-114) is addressed to Agni, (2) the second (115-466) belongs to Indra, (3) and the third (467-415) goes to Soma. These again are mostly sub-divided according to the metre of the text.

*Uttarārcika*

The Uttarārcika does not register single verses, but is comprised of triplets<sup>2</sup> i.e. *pragāthas*. In the Uttarārcika the rc are arranged for the formation of *stomas* thus the aim of this collection is purely practical. On the whole, the first verse of the triplet occurs in the Pūrvārcika,<sup>4</sup> which indicates

1 Ūhya is an abbreviation of Ūhayaḥasya. Cp. Burnell Catalogue of a collection of Skt. Mss. Part I, Vedic Mss. p. 48. See also Medhatithi on Manu, II 262 and Samavedin Trayitika p. 10.

2 (a) The triplets are known to the RV. Cf. 'vacamistapadim navapadim' viii 76-12. See also 'tisibhirhi sama sammitam' Ait. III 23. Against this cp. RV I 164-24 which states that the saman consists of one verse. We can reconcile the two conflicting views by assuming that RV I 164-24 record the earlier stage of the Saman when it did actually consist of one verse while viii 76-12 registers the later stage when the Saman had grown into a triplet. Of this more later on.

(b) *pragātha* is derived from *gāthā* and not from *gā*. See Savana p. 11. karsena granthanam vātra sa *pragāthā* SV. Vel. I p. 28. Cp. Ind. Studien viii 25, Indw. Mantralitteratur p. 78, and Oldenberg, ZDMG xxxviii p. 446.

3 Oldenberg, ZDMG xxxviii p. 46.

4 (i) Cp. Śeṣagiri Śāstri. A Descriptive Catalogue of the Sanskrit Mss. of the Governmental Mss. Library in Madras. Vol. I. Vedic Literature, first part p. 73.

that the melody, which belongs to this verse is to be applied to the whole triplet. For example, the first verse of the triplet in the Uttarārcika (1 1 1 2 32) beginning "kāyā naścitra ā bhuvadūti" occurs in the Pūrvārcika<sup>1</sup> (2 2 3 5-169). According to the Grāmegeyagāna this is sung to the *vāmadevya* sāman. On this melody then, the three verses of the Uttarārcika (32-34) must be chanted at the sacrifice.

### *Ūha and Ūhya*

These three verses as used at the sacrifice are recorded in the Ūhagāna. Thus we see that like the Uttarārcika the aim of the Ūhagāna, is also purely practical.

The Ūhagāna runs parallel to the Uttarārcika and Grāmegeyagāna, while the Ūhyagāna runs parallel to the Aranyegeyagāna.

The names are clear what means adapts the Ūhagāna contains the melodies of the Grāmegeyagāna, but adapting them and working them out so as they are chanted at the sacrifice, and the Ūhyagāna adapting the melodies of the Aranyegeyagāna, to the verses on which they must be chanted at the private sacrifices.

- (b) There is a great number of verses in the Uttarārcika that have no correspondent verse in the Pūrvārcika. This is explained by the fact that these verses which belong to the *pratah samana* are chanted on the *pratah* melody which is given as an appendix to the editions of the Grāmegeyagāna (SV Vol V p. 601). On the other hand many *pratah* are found in the Pūrvārcika which have no correspondent verses in the Uttarārcika. This is explained by the fact that samans are chanted not only at the Soma sacrifices but on many other occasions as well. The *pratah* were chanted as solo mostly by the Priest. Cp. Culand JS Indl p. 5 PVB Int pp. x-xi. The difficulty was pointed out by Oldenberg in his brilliant article on *Rigveda samhita and Samavedarika* in ZDMG xxxviii and was repeated by Winternitz in his *Gesch. der Ind. Lit.* I p. 145.

1 JNMV ix 2 1-2

2 Cp. N. on PpS viii 57 "ubhaya gramegeyagāna ubhaya aranyegeyagāna". See also Culand JS Indl pp. 7-8.



The names of the basic gāṇas are also clear. The Grāmegeyagāṇa contains those sāmāns that were studied in the community, while the Aranyegeyagāṇa registers those sāmāns that because they were too sacred and mysterious, were studied in the forest, outside the community.

## IV

*Chronology of the SV*

Little can be said with certainty about the chronology of the SV. We have rather to work on guess and conjecture. Scholars are unanimous in showing that sacrifice was the dominant note of the Vedic life.<sup>1</sup> The Vedic rsi rose early in the morning to a sacrificial day; morning, noon and evening were spent in offering gifts to the gods. The soma was ever present at the sacrifices.

The Vedic rsi was strictly utilitarian and practical, and we know from the researches of antiquarians that in a

1. The poetry and religion of the Veda display in the highest degree the mark of the sacerdotalism. Ludwig III 262 Hün. Preface to Translation of AI p. 36. The Vedic concept of the rita is essentially the Tao of the Chinese. It is lofty and very inspiring, but in the hands of the Vedic priests, it becomes little more than an apotheosis of the system of sacrifice, around which the R̥gvedic religion centres. For the conception of rita cp. Bloomfield Rel. of the Veda pp. 12-20. Franklin Edgerton in the Religions of Past and Present p. 117. Keith, The Rel. and Phil. of the Veda Vol. I p. 31, 83, 84. Bettex Heimann Vamana R̥g Karmam. BIWCI pp. 207-11. The fact was well known to Sayana who interprets the Veda according to the requirements of the ritual. Cp. his lokas in the Preface to the Samaveda where he distinctly accords the highest position to the Yajurveda which according to Macdonell (Hist. of Slt. Lit. p. 46) shows the exceeding growth of ritualism. Cp. also Winternitz Gesch. der Ind. Lit. I p. 24. Schroeder, Indiens Lit. und Cul. p. 90. Keith, The Rel. and Phil. of the Veda Vol. I p. 24.

2. Cp. Farnell Arbr. Int. p. xxxii. With the growth of the personal god sprang up the distinctly ethic parts of the creed—those moral laws which, as Mr. Spencer says, are subsequent to the beginning of worship. There is little moral teaching in the works of nature: the thunder and the lightning are not bound by the laws which bind us, 'the wind bloweth where it listeth, and it is wasted breath to censure at the doings of these things.' The character

primitive sacred literature, the parts most liable to systematisation are codes of ceremonial law and rituals and similar practically useful parts. This has been so always and every where, and the same may have happened in Vedic India, and although in their rudimentary forms the two gānas (i.e. the Grāmegeyagāna and Aranyegeyagāna) may have existed side by side since prehistoric times, yet the Grāmegeyagāna which being more suitable to an advanced stage in civilisation, came to be associated with the favourite soma sacrifices, received the arrangement first and the Aranyegeyagāna, that evidently belongs to an early stage of Vedic civilisation,<sup>1</sup> received the little arrangement it has, comparatively later.

*Was the Pūrvārcaika or was the Uttārārcaika older ?*

And now we come to a very perplexing question, one which is of the utmost importance for a true perspective of the historic development of the older SV texts, and for the correct interpretation of many a passage in the PVB and

of the early Śādis is discovered by observing what they are and not by considering what they should be. But when the god has clothed himself in human guise he has taken therewith the responsibilities of human nature: he must in the end conform to one code of right and wrong. For detail see Charles Francis Keary, *Primitive Belief* pp. 48-49.

1. Furnell, *Arb.* Introduction p. xxxiv. The precise nature and function of the Aranyegeyagāna seem yet undecided. May be this appellation was given to these songs because they were too intricate to be made any sense of even by the priest who consequently holding them as magic and magical reserved for charms with herb medicine and other homely practices which require privacy and are generally meant for plough people as opposed to the Soma sacrifice which were meant for the rich lay sacrifices. It seems that the primitive Aryan used these magical songs in order to control and make subject the evil spiritual agencies which he thought he could so control while the more powerful spirits i.e. the god he sought to propitiate by sacrifice accompanied by Grāmegeyagāna songs thus securing their assistance by winning their goodwill since he thought he had not the power to compel them. Thus while the Grāmegeyagāna is meant to be sung at Soma sacrifices the Aranyegeyagāna may have been originally meant to be sung at the charms.

kindred texts The question is 'was the *Pūrvārcika* or was the *Uttarārcika* the older part ?

Now the fact that *Uttarārcika* is a collection of verses on which the *sāmans* had to be chanted, would make it appear older than the *Pūrvārcika*, which is a collection of verses, that served to register the melodies, on which the triplets had to be chanted, and this was the view, which the late Dr. Caland held, before he wrote Introduction to his monumental work, the PVB, and to which he, in a different form, of course, tenaciously adhered up to the last <sup>1</sup>

But here comes one difficulty, and that is this, that the *Uttarārcika* is nowhere quoted in the *Sāmavidhānabrāhmaṇa*, and that *Pūrvārcika* alone is mentioned in the *śrautas*. Starting on this clue, Oldenberg showed that the *Uttarārcika* was much later than the *Pūrvārcika*, the *Brāhmaṇa*, the *Maṣakakalpa*, and *Śrautasūtras* of *Lātyāyana* and *Drāhyāyana*, and this view has been virtually accepted by Dr. Caland, only with one reservation, namely that there existed a forerunner to this *Uttarārcika*, which existed even before the *Pūrvārcika*. Caland works out this view in brief as follows –

PVB (iv 4 1) states that in a certain case a great number of verses had to be taken direct from the *Samhitā*. The expression 'sambhārya' which denotes a complex of verses to be taken from different parts of the *Veda*, does not suit the

1 *Pūrvārcika* older than *Uttarārcika* Winternitz *Gesch. der Ind.* Lit. I p. 147. Against this (p. Caland, JS. Einl. pp. 4-9 PVB Int. p. xiv).

2 For the discussion on the priority of *Pūrvārcika* I have mainly drawn from Caland JS. Einl., Jaimbr. Einl., PVB Int. and WZKM Vol. xxii p. 436. The brilliant paper of Oldenberg in the JCS, Vol. xxxviii was not available in any library of Lahore and I regret I could not profit by it. I have also not had the privilege of reading his paper *De Wording, Van der Samaveda in Verse en Meded. der Kon. Ak. v. Wetensch. Abd. I. etc.* 4 R. Deed ix and Caland's *Over en nit het Jaiminiyabrāhmaṇa* in the same journal 5 c. Reeks Deel I p. 5 seq., because both are in Dutch for which I have to consult the Dictionary at every step, and the material has been repeated by Caland in PVB with greater clearness and precision.

SV,\* because in the Uttarārcika, the verses are given as a whole, all after one another, and this indicates that the compilers of the Brāhmaṇa were not aware of the Uttarārcika, and that the chanters knew the RV from which they used to derive this material. Starting on this line Caland concludes -

The chanters were acquainted with the RV. From this they drew their verses, and on them they chanted the lauds at the Soma sacrifices. In order to facilitate the memorisation of this material a double register was composed, one of the melodies, and one of the verses, on which the melodies were chanted. The register of melodies was taken up, and the same was considered as the bearer of the melody. *The second register, that of verses, was the fore-runner of the Uttarārcika.* To the first collection of songs were added later on, songs of a different kind, that had to be chanted by a single chanter at other occasions. Besides these song books, arose, at the same time, the second register the Pūrvārcika and the Āranyaka. Thereupon a Brāhmaṇa arose. Based on this Brāhmaṇa, the Ārseyakalpa was composed by Maśaka. Based on these two works, the Śrautasūtras were composed by Lātyāyana and Drāhyāyana. Then only the Uttarārcika was compiled, which contained the verses from the RV arranged in their regular order, in which they were used at the Soma sacrifices.

This is, in brief, the trend of thought followed by Caland. But the difficulty, for the solution of which, he took all this labour, remains yet the same. We are yet entitled to ask him "why there is not the slightest reference to this fore-runner of the Uttarārcika in the Brāhmaṇa, Śrautasūtras and the Atharvaparīṣista, and why the SVbr does not anywhere even hint at it." We talk of older Rgvedas,<sup>1</sup> and for them we have some reason, but such is not the case with the Uttarārcika.

1 Müller, *Anc Skt Lit* pp 464, 465, 495-96, Benfey, *SV Einl* pp xxix-xxx, Burnell, *Arbi Int* xxxiii, Caland, *PVB Int* p xvi.

Caland seems to think, that from the beginning of the Soma sacrifices, the chanters used to sing their lauds not on one verse, but on a triplet, and this is the only reason why, in one form or other, he makes out the register containing triplets, earlier than the one containing solo-verses<sup>1</sup> But this is erroneous, and although native scholars are unanimous in prescribing the use of triplets at the Soma sacrifices, yet there seems nothing to prevent us from assuming, that in earlier times, when the sacrifice was yet in its crude form, the priests sang their melodies on solo verses, and that with the growth of the ritualism the idea of using triplets arose, the two stages of development being successively recorded in the Pūrvārcika and Uttarārcika That this actually happened so, will be clear from the RV 1 164 24, which runs —

gāyatrena pratimimite arkamarkena sāma traistubhena vākam |  
vākena vākam dvīpadā catuspadāksarena mimate sapta vāniḥ ||

Sāyana raises the following discussion on “arkena sāma”  
“arkena sāma | uktalakṣanena mantrena sāma, gāyatrāratham  
tarasāñjñakam sāma pratimimite | *nanīḥ kam sāma tree kriyate*  
*iti tīrṣvekam sāma vīḥitamato'ṛkaḥ sāmeti vaktavyam katha*  
*mucyate' rkeneti na | vastuta ekam sāmārkasyāmrcyāmāṇīḥ śham |*  
*paścādanyonyam taduttarayorgāyatnīḥ ityatideśaḥ | ata ekavacanā*  
*maviruddham ||*’

Thus the question of the priority of the Pūrvārcika to the Uttarārcika is settled once for all, and so far we perfectly agree with Oldenberg But the assumption that Uttarārcika is later than the Brāhmaṇa, Ārṣeyakalpa and the Śrautasūtras must not go unchallenged The reasons are as follows —

(a) The assumption militates against the general trend of

1 “That from the oldest times on the chanters must have had at their disposal a certain collection of tristichs and *pragathas*, that served them at the Soma rites for chanting after their melodies, that this collection might have been the forerunner of the Uttarārcika as it is known to us now-a-days’ Caland, PVB Int p xvii

'the development of Vedic literature'<sup>1</sup>

- (b) In the PVB, the terms pentastichs, daśastichs and the like are used<sup>2</sup>. How could we know which verses were intended, unless we assume, that the Uttarārcika existed at the time, when the Brāhmaṇa was compiled. Caland meets this difficulty by assuming that the authors of the Brāhmaṇa allowed here a free choice, while in later times, the compilers of the Uttarārcika fixed these verses probably in accordance with the Jaiminīya-brāhmaṇa, which states by citing their opening words, which verses had to be employed. But taking into account the deep animosity that obtained among the followers of the different śākhās of a Veda in the Brāhmanic period, it seems simply unreasonable that the *Kaṭhuma* Uttarārcika was built on the basis of the *Jaiminīya* Brāhmaṇa.
- (c) We read in the PVB<sup>3</sup> (VIII 8 26) that the first verse is a *kakup*, then comes an *usnih*, then a *pura usnih kakup*. Now RV VIII 98 9 (*pura usnih*) is not an *anustup*, while SV II 62 at the end has four syllables more and hence tallies with the Brāhmaṇa. This addition of four syllables, as Caland has already shown, seems very old, because the Jaiminīyas also have it in their Uttarārcika. Must we not infer from this that the authors of the

1 The development of the Vedic literature may be briefly put thus -

- (1) Samhitas : a collection of hymns, prayers and sacred formulas, charms for witchcraft, medicine and other homely practices
- (2) Exposition of the sacrifice, illustrated by legends
- (3) Speculations of the higher sort, growing up in connection with and out of the simpler beliefs
- (4) A considerable body of set rules for conduct in everyday secular life

2 I owe the arguments put as (b) and (c) to Caland's PVB Int. p. xvi

3 Cp. *Sāmaśāmin Satyavrata, Trayiparicaya* p. 105, Caland, J. S.

Brāhmaṇa were acquainted with the Uttarārcika ? The explanation that the compilers of the Uttarārcika changed the Rkverse, so as to bring it in harmony with the Brāhmaṇa seems flat and does not get home

- (d) One thing more Had the Uttarārcika been so very late, tradition must have had assigned its authorship to a definite person, or like the Ūha and Ūhyagāna must have at least known that the same is *paṇṇaseya* But nothing of the kind is heard with regard to the Uttarārcika

But admitting that the Uttarārcika is older than the Brāhmaṇa, how to explain the expression "sambhārya" found in the Brāhmaṇa, and how to solve the difficulty raised by Oldenberg ?

- (a) As for the first, we may admit that the three portions, referred to, may be later addition to the Ārcika, presuming, of course, that the text of the Brāhmaṇa in the three places is reliable and refers to the verses in that very order in which they are found in the Uttarārcika
- (b) The solution of the second difficulty may be something like this The real SV i.e. the melodies were registered in the Grāmegeyagāna With each melody of this gāna corresponds a single verse in the Pūrvārcika And because a single melody of a single verse (of the Pūrvārcika) was chanted on a single triplet of the Uttarārcika, one verse of the Pūrvārcika was virtually equal to one triplet of the Uttarārcika And thus holding the Pūrvārcika as the basis of the Uttarārcika, scholars preferred to mention the first instead of the latter

Oldenberg will himself admit that (1) the Soma sacrifices existed long before the Brāhmaṇa, (b) that at them the melodies were sung on triplets, (c) that the priest was strictly practical and utilitarian, (d) and that the Brāhmaṇa is a mystic exposition of the age long ritual If he once admits

these points, he will have, naturally, to assume that the priest forthwith registered those triplets into a register long before he began to think about the mystic details of the rite

Thus we have seen that the Uttarārcika, which was certainly later than the Purvārcika was yet older than the Brāhmaṇa and the Sūtra works

Now remain the Ūha and Ūhyagāna. It is clear from their very names that they are later than the two Gānas and the Ārcikas

Caland<sup>1</sup> has shown in details that they are later than the Ārseyakalpa and Ksudrasūtra and the Śrauta sūtras of Lātyāyana and Drāhyāyana. Here his arguments are backed by Indian tradition, which is seen reflected in the statement of Dhanvān, the commentator of Drāhyāyana śrauta sūtra. He says on “viśve devā itī vasisthasya nihavamūhet” (Drāh x 1 11 = LŚS III 9 12) —

‘Is not the expression ‘uhet’ meaningless as its reading is known (from the Ūhagāna)?’ It is true, but they say “the ūha (i.e. the Ūhagāna) is made after the time of the expression (of the Sūtrakāra)”

That they were made by men is shown by the JNMV (ix 2 1 2) which reads —

ūhagrantho’pauruseyah pauruseyo’tha vāgrimah |  
vedisāmasamānatīd vidhisīrthātīto’ntimah ||

The Ūhagāna is made by the rsis, so far as it contains the melodies “seen by them, but, on the other hand, it is made by men, so far as it has been adapted by men”. The SVbr harmonises with this view, where sīmāns are not cited from these two gānas, but only from the first two gānas

1 JS Eini pp 5 6

2 The text runs “nanu ca uhediti vacanamnatthakam tasyādhyayana siddhatvat | satyametat | vacanottarakālamuhurī kṛtāh || Cp Caland PVB Int p xiii, where odhyanao is a misprint



Caland thinks that the two gānas are later than even the PpS. This treatise prescribes rules, for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Aranyegeyagāna for practical use. It is just possible, according to him, that in early times, amongst the Sāmavedins certain rules were formed and handed down by oral tradition for adapting sāmans of the earlier gānas, that these rules were at last collected in a treatise called Pusapasūtra, and that at last, for the sake of ready reference, they were all brought into action in the form of these two gānas.

But this argument alone is not convincing. We know that the Prātiśākhya, which teach how to turn the *padas* into Samhitā, are centuries later than the Samhitās, and the same may be said with regard to the Puspasūtra. In reality this treatise belongs to the third strata of the Sāmavedic literature i.e. the analytic literature, which consisted of Rktantra, Sāmatantra, Aksaratantra and numerous other works. We read in the Puspasutra —

śandhivatpadavadgānamatva mārbbhāvameva ca ।  
praślesāścātha vislesānūhe tveva nibodhata ॥

Here the Puspasutra seems distinctly referring to the Ūhagāna, and this view is supported by Burnell and Simon.<sup>1</sup> The same thing is made quite patent by the colophon in the commentary of Upādhyāya Ajātaśatru, the commentator on the Puspasutra. It runs —

āmahīyavasāmādiśrāyantiyakṛtāvadhim ।  
ūhasāgaramuddhartum saknumah phullanaukayā ॥

This shows that there existed an ocean of the Ūhagānas to cross which the bark of the Puspasutra was built.

1. "Dass dem Verfasser des Puspasutra die Ganas bereits ausgearbeitet vorlagen, beweisen zu den Gründen, die S. 496-500-1 zu entnehmen sind, auch noch besonders die zahlreichen Gāna-formen, die der text des Puspasutra enthält." R. Simon, PpS p. 501 note. Caland holds that the PpS is older than the gānas. Cp JS pp. 9-10 PVB Int. p. xiii.

Thus we have seen, in brief, the three stages in the development of the Sāmaveda, and for each of these there was created a separate analytic treatise. Thus we have —

1 Stobhas

These were treated in details in Aksaratantra and Sañjñākaraṇa which show the formation of *stobhas*

2 Reduction of the gāṇas to the RV verses or, in a reverse order, of the verses to the gāṇas<sup>1</sup>

This was treated in Sāmāntantra, which prescribes rules for turning the verses into sāman, that is, it shows the application of the chant to the verse

1 On the formation of a sāmān from a Sāmāsvamin (Jaimini ix 2 7 20) says —

“samavede sūksmāṁ gītyupayāḥ | aha katame gītyupaya nāmā |  
ucyate | gītirnama kriya sūbhyāntiraprayatnajanayā svaraviseṣaṇamabhivyañ  
jīḥ samāśabdabhiḥ | sa niyatapramāṇyamreḥ gīyate | tatsampadenartho  
yamrgaksaravikaro visleso vikarsanamabhivaso viramaḥ stobha ityevama  
dīyah sarve samavede samamnyante ||

- (1) aksaravikara—change of syllable is dealt with in PpS viii 87 sqq
- (2) akṣaraviśleṣa—dissolution of vowel contraction, is dealt with in PpS vi 153 sqq
- (3) aksaravikarsana—the sonant use of semivowels vikarsana and samikarsana are dealt with in PpS viii 1 sqq
- (4) akṣarabhyasa—repetition
- (5) virama—introducing the rests
- (6) stobha—the insertion of different sounds and syllables sometimes whole sentences or verses. For the definition of stobha cp JNMV ix 2 11 18. To these we may add —
- (7) lopa—dropping of sounds treated in PpS viii-86 sqq
- (8) agama—generally a meaningless syllable is inserted in any part of the radical word but here the insertion of a *stobha* in the middle of a word is specially understood. It is dealt with in PpS viii-184. Cp also Ajatasatru who says —

“atha bhavān pravakṣyāmi praganam yam vidhivato |  
arcikam stambhikam curva padam vikrivato tu yajih |

3 The adaptation of sāman (occurring in the Grāmegeyagāna and Aranyegeyagāna) to verses, other than those to which they belong in the gānas

This was treated in details in the Puspasūtra which concerns itself with the modification of words and prescribes rules for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Aranyegeyagāna, for practical use at the sacrifices

4 The turning of *padas* of the verses (occurring in the Ārcikas) into the Samhitā

This was treated in Rk tūtra, which prescribes rules for turning the SV *padas* into the Samhitā, and which therefore is a sort of a Prātisākhya

ayitvām prakṛtīm caiva viddhīm caviddhamēva ca |  
 gatagatam ca stobhanam uttaminam tathāiva ca ||  
 sandhivat pāda vidganam itvamaḥ bhavameva ca |  
 prāśleṣa ~ śrūtha viślesanuhe tveva nibodhata ||  
 samkṛiṣṭam ca vikṛiṣṭam ca vyañjanam luptamatihitam |  
 abhāva ~ śca vikāra ~ śca bhavanuhe, bhilakṛiyeṭ ||  
 etam bhavistu gayanti sarvāḥ , akhāḥ prthak pṛthak |  
 pancasveva tu gayanti bhuyiṣṭhāni svareṣu tu |  
 samāni ṣaṭsu cānyāni saptaṣu dve tu kauthumali |

etc R Simon, PpS 711

but the CHU (1) reads -

sa ha śilakṛiḥ śālvatyāścaikītyānam daldhyamuvāca | hanta tva  
 prechaniti hovāca | ka samno gatiṛiti | svāra itī hovāca ||' See also B U (1 3  
 25) which reads -

"tasya hantasya samno yati svam veda bhavati hantya svam | tasya svāra  
 eva svam | "

Sayana in his Commentary on the SV (Preface) writes - samāśabdavā  
 cyasya ganasya svarupam iḡaksareṣu kiṛustadibhiḥ sapṭabhiḥ svarairakṣāra  
 vikarādibhiḥca niṣpadyate | "

*svaras* are musical notations. These are kiṛuṣṭa, prathama, dvītiya, tṛtiya, caturtha, pañcama, and ṣaṣṭha or antya (cp Bur Arbī XLIII) which partly correspond to the ṣadja ṛṣabha, gandhara, madhyama, pañcama, dhaivata and niṣāda of usual music. Besides these simple notes (prakṛti) there are seven others (vikṛti) viz, prāṇkha, namana, karṣapa, vinata, atyutkrama, and sam prasarapa. For details see my note on R 41

And the above shown discussion should make it absolutely clear why our treatise was invariably called "chando gānām vyākaranam" and not a Prāṭiśākhya of the same. The real SV consists of the melodies, and with them our treatise has nothing to do. These were the subject of the first three works, which accordingly deserve that appellation<sup>1</sup>. Our treatise, on the other hand, is related to the text of the melodies and was therefore, perhaps for the sake of distinction, called simply a vyākaranam, instead of a Prāṭiśākhya. But because the text book of the melodies is also called SV, we can safely give the appellation "Prāṭiśākhya" to the Rktantra.

## V

*Who was the author of Rktantra ?*

Tradition assigns Rktantra to a Śakatāyana, and this is supported by the colophons of the Mss and the explicit statements of Sāmasarvānukramani<sup>2</sup> and Nāgeśa<sup>3</sup>. But Bhattoji goes against it and emphatically declares —

"tathā ca rktantravyākaranākhyasya chāndogyalakṣaṇasya pranetā audavrajirāpyasūtrayat<sup>4</sup> ||"

He is supported by the author of the gloss on Pāṇiniya śikṣā, who quotes from Rktantra in these words "tathā

1 Das Puṣpasūtra ist als eine Art von Prāṭiśākhya zum Uttaragana anzusehen' R Simon, Pp 492. The Ms U also calls it 'Samapraṭiśākhya' PpS p 499

2 kum tantravyakarane pañcasamkhyā prapathakam | śakatāyanadevena dvitrimśat khaṇḍakāḥ smṛtāḥ || And so on

3 Cp Footnote on RT p 3, L 13

4 'tathā naradīyaśikṣāyamaṇi | anantyaśca bhavet purvo hyantaśca parato yadi | tatra madhye yamastīṣṭhet savarnāḥ purvavarnayoḥ || tathā rktantra sūtrayat |

"anantyañtyasamyoge madhye yamaḥ purvasya guṇaḥ" ||

Śabdakaustubha 1 1 4, 143 Cp RT p 2 L 14

5 (1) Cp Pāṇiniyaśikṣā, Benares 1887 p 4 "kum khum gum ghum iti | anantyañtyasamyoge madhye yamaḥ purvaguna itvaudavrajirāpi || R1 p 2 L 14 "nāradaudavrajyormatena yamo varnāgama iti vidhiyate ||

caudavrajih” The author of Śikṣāprakāśa also quotes one passage from the treatise in the name of Audavrajī How to solve this conflict ?

Before entering into details, we may note the following points —

- (1) Audavrajī<sup>1</sup> is quoted on the rule 59 of the RT
  - (2) Śākatāyana is quoted in the first line of the first Prapāthaka
  - (3) The first Prapāthaka looks out of place It is not counted as an integral part of the treatise by the Ms B
  - (4) The text contains numerous rules, that seem out of place in a Prātiśākhya They rather belong to the subject of general grammar
- (2) ‘tatha caudavrajih “spṛṣṭam karṇam spṛṣṭam | duṣpṛṣṭamantasth  
anam || p 5 = RT p 3 L 1
  - (3) “katham punaranusvaradvayam | hṛṣṇavādirghabhedeneti brumhi | tatha  
caudavrajih | “anusvaravam am ityanusvarau hṛṣṇavādirghabhedeneti  
rasve varṇa iti’ p 6 = RT p 2 L 15
  - (4) “nimesakala matra syadityaudavrajih p 10 It is not found in  
the RT
  - (5) “audavrajirapi sparśavarṇasya sparśagrahane ca jñeyam | varṇasya graha  
hanam | sthanesvityadhikara iti p 12—RT sutra 13 According to this  
the commentary also was written by Audavrajī himself which is wrong,  
as will be shown later on
  - (6) “tatha caudavrajih | ayogavahāṇi iti vīśarjanīyāḥ ॥ kṛti jibhamuḥ  
yah | ॥ pa ityupadhamanīyāḥ | am ityanusvarāḥ | p 13—RT p 2  
L 12 Note the difference in the reading
  - (7) “dvau nadanupradanau ityaudavrajih p 17—RT 3 I 3 Note the  
difference in the reading
  - (8) “śvaso ghoṣanam trītyat prathamānam aghoṣascaturthānāy uḍḍamāḥ soṣma  
nāmīti’ p 18 = RT 3 3 Note the great difference between this and RT

It is very significant that the author of the gloss refers to Audavrajī, Śunaka and Pāpini alone The close relation between the three has been noted by me in details

<sup>1</sup> Cp also footnote on 60

Let us remember these points and read the colophon of the Ms B It runs —

“iti rktantravyākaranam śakatāyanādibhiḥ kṛtam”

Does it not clearly show (a) that Śakatāyana was the chief author of the treatise (b) and that, besides him, others too had their share in it ?

It is significant that our treatise invariably ends with the sūtra “svaro'nantyah” with which the Sāmāntantra begins, and that the two are generally mentioned together Besides, there runs a remarkable affinity between the technical terms of the two This will be clear from the following —

The technical terms of the RT and ST may be conveniently divided into three classes<sup>1</sup>

- (1) Artificial words
- (2) Mutilated words
- (3) Technical words

(1) Artificial words —

Terms	RT sūtras	ST sūtras,
ad = pādāmardhiya	112, 143	1 10 1
an = pādādi	71 77	III 7 8
khid = pādopāntiya	145	1 9 7, II 4 10, V 8 9
cu = dirghibhavati	247, 255	1 10 3
na = pādāntiya	148	V 4 1
śan = samyoga	27, 49, 269	1 8 4, V 4 3

Such words are found in Sāmāntantra in a larger number Cp gi, ji, di, di, bi, as names of the first five notes, ta trimātra, nu samprasāraṇa, iñ pādānta, uñ parvānta and numerous others Burnell has shown that the remarkable peculiarity of both Rktantra and the Sāmāntantra is that they have no paribhāṣā, and hence, it is necessary to gather the meaning of these terms from the very scanty commentaries, written upon them

1 I owe the list of words to Burnell, RT pp LI-LII

A larger class is —

(2) Technical terms formed by mutilating real words —

Terms	RT sūtras	ST sūtras
ayuk= ayukta	252	
ara = aksara	256	
ud = udātta	51 156	X 2 1
rk = ārcika	154	V 1 2, VII 6 7
ksa = aksara	282	
grā = grāma	113	
gha = dirgha	50, 93, 103, 112, 113, 148	1 7 3, II 7 6, IV 11 1
ghu = laghu	236 237	VII 3 8 63
thya= kanthya	147	V 1 3
ti = gati	29 110	II 5 2
da = pada	69 272	V 1 7
bha = stobha	150	III 3 9, IV 10 6
ma = virāma	54	
mat= prakṛtimat	64	
māsa= samāsa	1 125	II 3 1
yuk = yukta	90	1 8 8, II 9 5, III 3 4
ra = para	270	1 7 4, 8 10
„ = repha	107	V 4 3
„ = svarā	26, 68, 93, 119, 169 257, 265, 269	II 8 3, 10 1, V 2 5
rana= karama	181	
rga = varga	13	II 5 3, 10 1, V 5 1
lup = lopa	83 156	
vat = udāttavat	52	
vya = tālavya	241	VI 2 8
san-		
dhya= sandhyaksara	95, 8	
sthā = antasthā	169	V 10 3
śya = rahasya	C 277	V 2 1
sva = hrasva	25 150	
smīn= ūsman	245	V 6 3

Tradition and Sāmasarvānukramanī<sup>1</sup> assign Sāmatantra to Audavraji, and the name Puspayaśas Audavraji occurs in the Vamśa brāhmaṇa<sup>2</sup> in the list of the illustrious ancients of the SV literature. This Audavraji, the author of the Sāmatantra may be identical with Audavraji, the originator of the Rk tantra.

Now there goes another, very important analytical treatise on the SV by the name Puspasūtra, where the word 'puspa' is strongly suggestive of Puspayaśas (Puspayaśas Audavraji), and the suggestion is strengthened by the colophon of a Ms which reads "audavrajikṛtam puspasūtram."

One thing more. Connected with the system of technical terms and symbols, just noted above, there is the way of quoting or reproducing sāmāns, which is distinctive of the SV analytical literature. In this respect we find a very close resemblance between the RT, ST, and PpS. To illustrate the point I append herewith a list of abbreviations from the PpS —

chidra	=	achidra
patya	=	apatya
sita	=	āsita
rūpa	=	vairupa
leya	=	'aleya
tani	=	samtani
kranda	=	abhikranda
varta	=	abhivarta
gostha	=	angirasām gostha

- 1 śāmatantram praval śvami sukhārttam samavedinam  
audavrajikṛtam sukṣmam samānam sulhavaham

Sāmasarvānukramanī

But cp "Samaśramin in the Preface to Akṣmatantra —

"grantho yamṛktantraprateluh śakityanasya śamakalikona mahamunina  
āpīśalinā proktaḥ | samatanti am tu garajenetyeva vā yamupadiśtāḥ prama  
ṇikauh"

- 2 Puṣpayaśasa audavrajeli puṣpayaśa audavrajeli V Br p 11



rūpa	=	añjovairūpa
ārsabha	=	śakvarsabha
sīstha	=	ihavadvāsīstha

Here the beginning of the word has been dropped  
There are terms in which the middle portion is dropped  
Such are —

janavarta	=	jamadagnerabhivarta
ksustambha	=	ksullakavaistambha
dvihimkādevya	=	dvihimkātravāmadevya

There are words of which the beginning and end both are dropped —

cineda	=	praticinedakāśita
tamasa	=	dirghatamaso'rka
mahī	=	āmahiyava

There are words of which sometimes the beginning is dropped and sometimes end —

ānūpa or vādhryaśva = ānūpavādhryaśva <sup>1</sup>

āndhī, ndhigava or gava = āndhigava

1 (a) For details cp R Simon, PpS 503-506, Burnell Arbr p XXXIV , R1 pp LI, LIII That PpS also belongs to the pre Paninian school of Sanskrit grammar has been shown by Burnell in On the Andhra School of Sanskrit Grammarians pp 27-48, Arbr p XXXIII R Simon holds the same view Cp PpS p 503 See also Belvelkar, Syst Skt Gr p 11

(b) Just as in RT ra represents para, svara, and repha, so in the PpS gava = andhigava, but also gaun<sub>2</sub>ava, tamasa = dirghatamaso rka, but also dirghatamasa and so on It is noteworthy that in the three treatises the use of such clipped words is not very consistent, the full word is often used, and we also have more than one abbreviation of the same word The RT and the commentary also present a number of technical terms, which are, more or less, common to it, the Sāmatantra, the Pratiśākyas and some grammars Such are —

akṣara, anga, abhyasta, abhinidhana, upasarga, ekavacana, nāmin, niṣṭha, pada, pratyaya, matra, lopa, varṇa, vibhakti, sandhyakṣara, samāsa, sparśa, svara and vyañjana According to Burnell these words belong to the Andhra School of grammar and these coupled with the evidence, shown later on point to an early origin of our treatise

āśu or bhārgava = āsubhārgava

idānām or samksāra = idānām samksāra

gauri, rīvita or vita = gaurivita

satrā or sāhiya = satrāsāhiya

Thus the close similarity of technical terms, occurring in the three treatises, and the identity of the names of their authors, coupled with the statement of VBr lead us to assume that the three analytical works were composed, in their original form, by Puspayaśis Audavrajī

Starting on this clue, we may formulate our hypothesis, regarding the authorship of the RT as follows —

1 The original Rktantra was composed by Audavrajī who also wrote Sāmatantra, Puspasūtra and a grammar on bhāṣā, which had a distinct set of Pratyāhāras<sup>1</sup> as is shown by the first Prapāthaka of the RT

1 Cp "samniveṣṇyah pratyahararthah RT p 3 1 4 On Mahabhaṣya (1 1 2 110) Nageśa makes an important statement "pare tu parahakarabhāvepi 'e' ityeva sūtram karyam pratisakhyadiprasiddhahalahadipratyahasiddhartham' There are no Pratyaharas in any of the Pratisakhya excepting ours, that refers to the Pratyahara of "ra and "ha Cp "pratyahare rahayor vargasāñjña" p 3 L 10 But in the main body of the text we do not find any pratyahara even in the RT This indicates that the original text was different from the present one, and the same was based more or less, on the system of Pratyaharas This Prapathaka also refers to the Brahmarāśi, which is supposed to be prehistoric Cp Nageśa (MBh 1 111 2 132) - "śyaṣarasa mamnāyasya vagvyavaharāṇakasya na kṣeṣit kartastyeva meva veda paramparayepa smaryamanam | Hari quoted by Nageśa According to the tradition these were revealed by God Śiva himself by sounding his tabor The device of *anubandhas* or signification endings, so advantageously used by Panini is also found here which shows that the device already existed and Panini only utilised it to its utmost limits Cp Pat on VII 1 13 athava purvasu tranirdeśo yam | purvasutre ye nubandha na tairhetkāryam kriyante Cp Belvelkar, Systems of Sanskrit Grammar p 23 Ajātsatru the commentator on PpS (Benares 1922 p 170) attributes a statement to Audavrajī which is not found in the RT "evam hi smaratyaudavrajīh | nāmyantadupasargaccetye kārah |' the quotation may be from Audavrajī's grammar on bhāṣā which is not available at present

2 Śākatāyana, who may have been a follower of Audavraji, revised Audavraji's work, both in RT, where he quotes him by the name (53), as well as in grammar, where the former's work was superseded by that of the latter. The main sphere of Śākatāyana's activity lay in grammar, hence it is futile to hunt all his doctrines in the RT.

3 Yāska refers to Śākatāyana, and traces of Śākatāyana's analytic grammar are detected in Yāska's Nirukta. To this we shall come later on.

4 Pāṇini drew from Śāktāyana, and it unfortunately happened that his work acquired by its great merits such a celebrity as to supersede almost all that had been written on grammar before him, so that except the names and some particular rules of former grammarians, we have little left of this branch of literature, except what occurs occasionally in the Prātiśākhya. That Pāṇini knew Prātiśākhya had been indicated long ago by Bohtlink and Muller, and it has been proved now by a comparison of Pāṇini's sūtras with those of the Prātiśākhya, that Pāṇini largely availed himself of the works of his predecessors, frequently adopting their very expressions, though he quotes their names only in cases, where these have to serve as authorities for certain rules. In all the sūtras, that are found parallel in RT and Pāṇini, the latter may owe a debt to the former.

5 Simultaneously with Pāṇini<sup>2</sup> or a bit later than him, there occurred the third and the final redaction of our treatise.

1 For details cp Muller, *Anc Skt Lit* p 150-51.

2 For the date of Pāṇini cp Colebrook, *Asiatic Researches* VII (1801, *Essays* ed Cowell II p 4), Bohtlink II p XIII, Roth, *zur Literatur und Gesch des Veda* p 16, Reinaud, *Memoires de l'Institut de France* XVIII p 88, Weber, *Indischen Literatur Geschichte* p 199, with Weber agreed Julien and Muller, Westgaard, *Über den ältesten Zeitraum der Indischen Geschichte* p 72, Goldstucker, *Pāṇini* pp 225-227, Benfey *Geschichte der Sprachwissenschaft* p 48, Bhandarkar, *Ind Ant I* p 16, Burnell, *Aindra School* p 44, Pischel, *ZDMG* XXXIX p 95 Peterson, *Detailed Report* (1883 and his

and the authors of this stage expressly quote Śakatāyana<sup>1</sup> It was probably at this juncture, that a good many rules, rules that have little to do with the SV or any other Veda, were showed into the text<sup>2</sup> These are not referred to by Śaurisūnu in his Laghurktantrasangraha

6 The authors of the third stage drew their new material, possibly from Pāṇini, who had borrowed this from Śakatāyana and other predecessors<sup>3</sup>, or more probably from Śakatāyana himself, whose work may have been partly known to them This becomes clear from a minute comparison of RT 189—211 with Pāṇini VI 1 135—157, the latter being much more systematic and comprehensive To cite only some RT 209 provides for “rathasvā” alone, while the corresponding rule in Pāṇini (VI 1 15 7) covers as many as five examples, the word “rathasyā” being included in them Pāṇini VIII 3 48 is a clear improvement on RT 128 RT 156-157 have been reduced to one sūtra (VI 1 138) by Pāṇini The results of such a testing will be found scattered through the notes, and these need not be summed up here

There also occur a few rules in the RT, which are clearly meant for bhāṣā, and for which Pāṇini has no corresponding rules, while Kātyāyana has Cp 96, 97, 98, 99, 103, 106 with their notes Some of them seem to be an improvement upon Kātyāyana, but can be explained otherwise as well Take, for instance 96, which reads “bhāṣāyām nīparayoh”

paper on Aucityalankara of Kṣemendīra (1885), cp also Bombay Sanskrit Series 31 p 51, Sylvain Lévi, Journal Asiatique 1890 pp 234-240, Liebhich, Pāṇini p 108, Winternitz, Gesch der Ind Litt III p 383, Belvalkar, Syst of Skt Gr pp 13-18 Intermediate Prose Selections 1924 on Nir 29, Schroeder, ZDMG 33 p 177 ff, 49 p 145 ff (169), Hillebrandt, Die Anschauungen über das Alter des Rgveda ZDMG 1927 pp 67-68

1 In the beginning of the text “śvaso nāda iti śakatāyanah”

2 Cp RT 189-211 and others with my notes Cp 107-109

3 Generations of grammarians must have preceded Pāṇini Cp Kielhorn, Der Grammatiker Pāṇini NGGW 1885 p 189, Liebhich, Pāṇini p 16

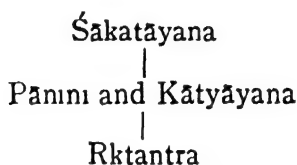
This would apparently imply that there are many instances, where the *a* is followed by 'nī' and that the rule prescribes *vrddhi* for them. Kātyāyana, on the other hand, limits the scope of the sūtra to three words i.e. "svairī", "svairinī", and "aksauhinī", because these may have been the only words to which the *vrddhi* phenomenon was applied. A similar explanation can be offered for 106, which reads "vatsatarādīnāmṛnī". This also would, *prima facie*, imply that there are many instances to be covered by the rule. There may have been many, but since in Kātyāyana's time these were only six, he incorporated them into a vārtika, and thus made the scope of the sūtra precise. And the comparison of the sūtra with the vārtika strongly suggests that the author of the former was not at all acquainted with the vārtika. Had he known it, he would have, for brevity's sake, begun the sūtra with *pra*, which comes first in the vārtika, and not with *vatsatara*, which stands second in the vārtika, and is also a larger word.

In fact, this kind of comparison seems no safe foundation for any chronological edifice, and we must accept its results with the utmost caution. Such similarities are bound to occur in any class of works, and they need not be more than an ancillary to the chief argument, otherwise corroborated. Were we to rely solely on them, we shall be forced to admit that Yāska was later than Pāṇini and even Kātyāyana<sup>1</sup>. The sūtras of Pāṇini nowhere make any provision for the formation of words like "apārṇa", which occurs in Nirukta (III 2), nor did Pāṇini know Yāska's explanation of "sūryā" (RV X 85 20) by "sūryasya patnī". Pāṇini, must therefore, have preceded Yāska, else how to account for such an omission in Pāṇini? Kātyāyana removes the last defect by prescribing the vārtika "sūryāddevatāyām cāb vācyah" (IV 1 48). We shall have to

1 Yaska was prior to Panini Cp. Liebich, Panini p. 19, Zur Einführung in die Indische einheimische Sprachwissenschaft II p. 28 ff. For details see Roth, Nir., I 17 p. 38, Hillebrandt, Die Anschauungen über das Alter des Rgveda ZDMG Vol. 81 pp. 68-69.

presume that the author of the vārtikas came after Yāska and utilized his material. But the first omission is not rectified even by Kātyāyana, who explained “prārna” and “rnārna” etc., but not “apārna” of Yāska. This would lead us to assume that Yāska came after Kātyāyana<sup>1</sup>. But this is all fallacious, and none would entertain this even for a moment.

The utmost, that we can conclude from such similarities, is this, that these rules may have been taken from Pāṇini, and Kātyāyana into the Rktantra, but the former too borrowed them from Śakatāyana and others. Thus the process is reduced to this —



and although Rktantra may owe some rules to Pāṇini and even to Kātyāyana, yet both of them stand indebted to Śakatāyana, and Śakatāyana was the author of Rktantra.

The hypothesis does not cause surprise, when we note, that exactly the same thing happened with regard to the authorship of the Puspasūtra.

Nothing was definitely known about the authorship of the PpS. The Ms C, used by R Simon ascribes it in the end of its fifth and sixth chapters, to a Gobhila<sup>2</sup>, while the S Indian Mss distinctly attribute it to Vararuci<sup>3</sup>. One Ms<sup>4</sup> however, connects the treatise with Audavrajī and this is significant. Weber<sup>5</sup> threw out a suggestion that the extant PpS is not the work of one man, but is a sort of collection done by

1 Cp Belvalkar, Systems of Sanskrit Grammar p 7

2 Muller, Anc Sanskrit Literature p 210, R Simon, PpS p 49,

3 Burnell, Arbr XXIII, R Simon, PpS p 495

4 Cp A Catalogue of the Sanskrit Manuscripts in the Adyar Library  
Vol I p 51 25 c 11 Grantha character

5 Akad Vorlesungen uber Ind literaturgeschichte 1876 p 91

#### 44 Prātiśākyas have suffered extensive modifications

several hands R Simon, has beautifully shown the successive stages, through which the work has passed<sup>1</sup>

Now the name Puspayaśas<sup>2</sup> seems strongly suggestive that the work originated with Puspayaśas, a renowned ācārya of the Sāmavedins, and was successively revised by Vararuci, Gobhila and others

The same thing is told about Sāmatāntra, of which thirteen Prapāthakas are commonly known But one Ms has two additional chapters called Sañjñāprakarana, and Burnell reports that two more, called Parvaprakarana are known in the Gujrat<sup>3</sup>

And it is very doubtful whether any one of the Prātiśākyas has escaped extensive modifications, by alteration, insertion, and addition, since its first substantial construction The fact that in the RPr, all that is essential to make out such a treatise, is contained in the first half, or chapters I IX, is strongly suggestive of the accretion of the later chapters, and the character of more than one of them lends substantial support to this suggestion That the VPr has suffered interpolation and addition is the opinion of Whitney, and the same may be held with regard to the TPr and CA It has been suggested that some of the many citations of authorities found in the TPr have been interpolated in the Prātiśākhya,

1 R Simon, PpS 499

2 unadisphutikarānaya vararucina prthageva sutranī prānitani | tadyatha "krvāpajī Vimalasarasvatī, the author of Rupamālā quoted by Belvalkar Systems of Sanskrit Grammar p 27

3 The practice of using half names is common

4 Burnell, Arbr XXIV

5 Whitney, CA p 580

6 For the list cp Whitney TPr p 430 According to Whitney all the metrical rules (TPr XVII 8, XXII 14 15, XXIII 2, 14 15 20 XXIV 5, 67) are to be taken as unauthentic

They are found in other parts of the Prātiśākhya literature In the same category may also be included the seventeenth and eighteenth chapter and all that follows the twentyfirst on the score of the content alone For details see Whitney, TPr pp 432-433

after the latter ceased to be a mere body of practical rules for the guidance of a school, and in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic treatise on the Black Yajurveda and was used in other schools than that which originated it

And a similar story is told about Yāska's Nirukta Dr Lakshman Sarup, who has based his edition of Nirukta directly or indirectly, on the evidence of sixty five manuscripts<sup>1</sup>, has beautifully shown the three<sup>2</sup> stages of interpolations in the Nirukta, where the successive interpolations from one family to another, are invariably the amplifications of the text of a shorter recension, and are thrust between sentences, wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yāska<sup>3</sup>

The same thing was suggested by Goldstucker<sup>4</sup> with regard to the Unādis of Pāṇini The list of Unādis was first drawn up by Pāṇini on the basis of Śākatāyana,<sup>5</sup> and was afterwards modified and corrected by Kātyāyana The extent of the

1 Sarup, Nirukta, Introduction p 23

2 Sarup Nirukta, Introduction pp 19-20 The three stages are —

(a) D is the commentary of Durva written before the addition of Pariśiṣṭas and embodying the whole text of the Nirukta represents the earliest period, i e about the thirteenth century A D

(b) B is the Mss of the shorter recension represents a period later than D, when the Pariśiṣṭas were added but not divided as yet into different chapters and when the old orthography was still prevalent

(c) A is the larger recension represents a still later period when the Pariśiṣṭas had been divided into chapters and old orthography had gone out of use

3 Sarup Nirukta p 22 An analogous example is furnished by Latin literature, the text of Servius the commentator of Virgil, shows a similar threefold amplification

4 Pāṇini, his place and c pp 170, 181 (reprint 130-139)

5 Cp "nāmānyākhyātajanitī śākatayano nairuktasamayāśca Nir I 13 Cp Nāgeśa, ŚŚ on P II 3 1 Goldstucker does not notice this



46 Do we find any trace of Śākatāyana's views in the RT ?

changes introduced by Kātyāyana into the text, was so great, that ultimately popular tradition came to credit him with its sole authorship<sup>1</sup> And this is exactly what we have noticed with regard to RT Here also the tradition has practically forgotten all about the real author of the text, and has consequently credited Śākatāyana with its sole authorship

## VI

But assuming that Śākatāyana was the chief author of the RT the question arises "*do we find any trace of his opinions in it ?*"

Before we attempt an answer to this, let us see, what works Śākatāyana wrote besides the RT

1 Śākatāyana wrote a treatise on the *pada* text, presumably of the SV This is shown by the remark of the commentator on CA (preface to the IV chapter) which runs "samāsāvagrahaviṅrahān yathovāca chandasī śākatāyanah | tathā vaksyāmi catustayam padam nāmākhyātopasarganipātānām ||

2 Śākatāyana wrote an analytic grammar This is shown by the following —

(a) Yaska<sup>3</sup> says —

"nāmānyākhyātājānīti śākatāyanah |"

(b) Kātyāyana<sup>4</sup> puts the same thing as —

"nāma ca dhātujamāha nirukte vyākaranē śakatasya ca tokam |"

1 "unadisphutikarapaya vararucina prthaḥ eva sūtrāṇi prapitāni | tady atha kṛvapajī" Vimalasarasvatī, the author of Rupamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p 27

2 "As Śākatāyana has set forth for Veda, the combination, division, and disjunction of words in *pada*, so will I set forth the quadruple word, noun, verb, preposition and particle" Whitney in the preface to the IV Ch

3 Nir 1 12

4 On Pāṇini III 3 1, while discussing that every word is derived from a verbal root

(c) Patañjali<sup>1</sup> says —

“Śākatāyana was an analytic grammarian, as opposed to the etymologist”

3 Śākatāyana wrote a treatise on phonetics The following are the references to it —

(a) CA II 22 states that according to Śākatāyana final *y* and *v*, are uttered with a slighter effort<sup>2</sup> The same thing is ascribed to him by Pāṇini<sup>3</sup>

Now Rktaṇtra, while treating the loss of *y* and *v*, records the view of Nāigī in 159, of other teachers in 160, and at the end states, that the half of *y* and *v* is omitted, which is another way of saying the same thing This view is not attributed to any particular teacher Does it not show that the treatise represents, in the main, the doctrines of Śākatāyana, and belongs to a school, which derives its name from him?

(b) RPr (VIII 16) states that according to Śākatāyana, in the diphthongs, *e* and *ai*, *a* forms the first half, and *i* the second, in *o* and *au*, *u* forms the second half<sup>4</sup> The view is implied in 15 Cp note on it

(c) VPr III 9 states that according to Śākatāyana, *visarjanīya* becomes a sibilant before a sibilant The phenomenon is prescribed by 177

(d) VPr III 12 states that according to Śākatāyana, *visarjanīya* becomes *jihvāmūliya* before gutturals and *upadhmāṇiya* before labials<sup>6</sup> This is, in a way, covered by 177

(e) Pāṇini VIII 4 50 attributes to Śākatāyana the view, that duplication does not take place in a group of more

1 On Pāṇini III 3 115 Cp Nageśa ŚŚ on Pāṇini III 3 1

2 “leśavṛttiradhisparśam śākatāyanah CA II 24

3 “vyorlaghuprayatnatarah śākatāyanasya Pāṇini VIII 3 13

4 “sandhyeṣvakāro’rdhamikāra uttaram yujorukara iti śākatāyanah

RPr XIII 39

5 “pratjayasavarṇam mudī śākatāyanah VPr III 9

6 “jihvāmūliyopadhmāṇīya śākatāyanah VPr III 12

than two consonants<sup>1</sup> The phenomenon is indirectly prescribed by 169 Cp note on it

- (f) VPr III 86 states that according to Śākatāyana<sup>2</sup> the *n* of "pari nah" becomes "n" In SV "pari" is followed by "nah" only twice (SV II 560, II 247) The former is covered by 274, but the latter is not, and this seems exactly the reason why Śaurisūnu specially cites "pari nah śarmayantyā" as an example of cerebralisation in his Laghurktantra sangraha<sup>3</sup> It is just possible, that a rule to that effect existed in the RT, which somehow or other fell out of it
- (g) VPr IV 5 states that according to Kāśyapa and Śākatāyana, *m* and *n* are dropped, when they are followed by *r* and a sibilant<sup>4</sup> In the note on 112, I have shown in details that *n*, when preceded by a long vowel, is reduced to *usaryaniya*, and the same, when preceded by *ā*, becomes *y* by 117, only to be dropped by 158, but when preceded by other long vowels, it is reduced to *r* by 115, and an *anusvara* is inserted by 185 between the vowel and *r* The VPr seems to refer to this phenomenon
- (h) RPr 1 16 states that according to Śākatāyana, the first of a class can only be a final Rule 172 moves against it and the reason is shown later on
- (i) The commentator on CA (IV 30) cites a verse<sup>5</sup> which according to Whitney means "Śākatāyana mentions five cases in which *yā* suffers separation by *avagraha*, it is

1 'triprabhrtiṣu śakatāyanasya' Pāṇini VIII 4 50

2 'pari pa iti śakatāyanah' VPr III 86

3 Benfey has in both the places 'pari nah' Put RV and JS read 'pari nah' Cp Caland JS Einl p 34

4 "lopam kaśyapa śakatāyanau" VPr IV 5

5 "prathamam śakatāyanah" RPr I 16

6 pañcaivavagrahanaha yā śabde śakatāyanah |  
antodattah padatvam ca vibhaktiyarthe bhavettu yā ||

accented as final, and stands as an independent element, when used as a case ending. The examples cited by the commentator are not found in the SV, and there being close affinity between Śākatāyana and Śaunaka<sup>1</sup>, Śākatāyana may have laid down such a rule in his treatise on *pada* text, more or less, applicable to both the SVPp and AVPp

Thus barring one or two cases, all the views, attributed to Śākatāyana, that concern *phonetics* are easily traced in the RT. And it was rather presumptuous on Burnell's part that he, without instituting a searching enquiry into the matter, hastily pronounced<sup>1</sup> —

“But of all his (Śākatāyana's) distinct and peculiar opinions, there is no clear trace in the text. The text is attributed to Śākatāyana, but so far as we know the teachings of that old grammarian, there is no adequate reason for supposing this ascription to be correct.”

## VII

*How is it that Pāṇini stands indebted to Śākatāyana ?*

While discussing the authorship of the RT I stated that, with regard to the statements which are similar in RT and Pāṇini, the latter may owe a debt to the former. It has been shown in the notes, that the rules 189-211 of the RT, are found virtually in the same form in Pāṇini VI I 135-157. These rules have no bearing on the SV, and this suggests, that the same were added to the text later on. Here one would argue that the followers of Śākatāyana borrowed these sūtras from Pāṇini and not vice versa. This may be true, but the question in that case would amount to this —

“Are these sūtras of Pāṇini, his own, or has he borrowed them from an earlier grammarian ?”

## 50 Pāṇini has closely followed the implications of the SVPp

In the note on 210, I have shown in details, that it was beyond the ken of Pāṇini to show the formation of those words, which he regarded as *underivative*, and that, wherever, he, in order to make his work encyclopædic, has introduced their formation into it, he has obviously followed Śākatāyana, and this view is emphatically endorsed by Kātyāyana, Patañjali, Kaiyata and Nāgeśa<sup>1</sup>. And if we once assume that Pāṇini borrowed 210 from Śākatāyana, there is nothing to prevent us from assuming that, in all the statements, that concern *underderivatives*, and are found similar in Śākatāyana and Pāṇini, the latter owes a debt to the former.

And this is not at all surprising. We have just noted that Śākatāyana wrote a work on the *padu* text, presumably of the SV, gave *etymologies*, that sounded peculiar to others, and also wrote a work on *phonetics*. The first two works are not available, and the extant *pada* text of the SV is generally ascribed to Gārgya. In spite of that, the same forms the basis of the RT and exhibits unmistakable traces of Śākatāyana's system. Now if we could only show that Pāṇini in his Unādisūtras has closely followed the implications of the SVPp, we shall have automatically demonstrated the latter's indebtedness to the former.

It is a rule in SVPp that it *does not divide the root and the suffix*, and *does invariably separate the prefix from the body of the word*. Pāṇini has closely followed in his Unādi<sup>2</sup>

1 On Pāṇini III 3 1. For details cp. Nāgeśa, ŚŚ on this sūtra.

2 Cp. Durga on Yaska (IV 4) —

“bahvrcaṁ mehanetyekam padam | chandoganam trīṇyetaṁ padam  
“ma iha na' iti tadubhayaṁ paśyata bhāṣyakarenobhayaḥ śākalyagargyayo-  
rabiprāyavatrānuvhitau' | Durga lived about the beginning of the 14th  
century (L. Sarup, Nir 29) and as he quotes here the old commentator i.e.  
Skandasvāmīn as his authority, his statement is entitled to consideration.  
Cp. also Sāmaśramīn, Preface to the Akṣaratantra.

3 I have already pointed out that Śākatāyana was the chief founder of the Unādi-prakriya. Unādis may have existed even before him, but it was

Pāṇini has closely followed the implications of the SVPp 51

the implications of this practice This will be clear from the following —

SVPp	Pāṇini
panthāh	patastha ca <sup>1</sup> (656)
anīkah	anihr̥sibhyām kicca (626)
īsirah	īśimadī° (595)
sthavīrah (but sthā   vīrīh)	ajīrasī° (595)
vidathānī <sup>2</sup>	rudivīdibhyām nīt (622)
patangah <sup>3</sup>	paterangac (600)
uktham	pātrnudivacī° (604)

no doubt, he, who at first put them into a systematic form, as is shown by the clear statements of Yaska, Katyayana and Patañjali Pāṇini, who came some centuries later, overhauled this list and made definite improvement upon Sakatayana The extant Unadis exhibit unmistakable marks of Pāṇini upon them They use sañjñas such as hrasva, dīrgh, pluta, udatta, upadha, lopa, samprasaraṇa and abhyasa in the same sense in which Pāṇini uses them The elliptical words i e *anubandhas* of the Unadis are also similar to Pāṇini's

Katyayana, who came later than Pāṇini, improved his work, and the extent of the changes introduced by Katyayana into the text was so great, that ultimately he came to be regarded as the sole author of the Unadis Cp Belvalkar, Syst of Skt Gr p 27

All the lists of Unadis have not yet been published We have only Pañchapādi in the Siddhanta Kaumudī A Daśapadi has been edited by my friend Pt Brahmādatta and is now in the press at Benares The publication of the complete list of Unadisutras will open a new and fascinating field for researches on Indian Grammar

1 The reference is to Sk of M M Śivadatta

2 On *vilatha* cp Muller, SBE 32, 350, Bloomfield, JAOS 19, 2, 12 ff, Geldner, ZDMG 3 52 733-61, Wackernagel, Altind Gr I 108 and Macdonell, Vedic Gr p 23

3 I do not see any reason why "patanga" has been included in the list "samudradī" (CA IV 40) which negatives the division Note that "samudra" is divided into *sam* | *udra* in the SVPp The Padapāṭha of the AV has been edited in full by Shankara P Pandit in his AV The Padapāṭha contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects Macdonell, Vedic Gr p 4 Cf also Luders, on *hr̥dyota*, Vyāsaśikṣā p 55

SVPp	Pāṇini
haryatah	bhrmrdrsi° (621)
vrśabhah	rsivrsibhyām kit (622)
ojah	ubjerbale balopaśca (639)
aksarah	aśeh sarah (619)
parvatah	bhrmrdrsi° (621)
kumārah	kameh kidiccopadhāyah (623)
etaśah	inastaśan taśasunau (624) <sup>1</sup>

These words are not separated in the SVPp, and according to Pāṇini, they consist of only two elements i.e. the root and the suffix. Now let us see some specimens, where SVPp, Yāska, and Pāṇini all the three agree —

SVPp	Pāṇini	Yāska
atitih	rtanyanci° (607)	"abhyatitogrāhān bhavati   abhyeti tithisu parakulāniti vā  " (nir 4 5), The first derivation accords with the SVPp
ātmā <sup>1</sup>	sātibhyāmaninmanau (637)	"atmātatervā   āpter vā   api vāpta iva syāt   yāvadvyāpti-bhūta itī" (nir 13 15)
parśuh	sprśeh svanśunau pr ca (642)	"parśuh sprśateh" (4 3)
parjanya	parjanya (prsu ceca ne) (621)	"parjanyastrpeh   ād yantaviparitasya   tarpayitā janyah   paro jetā vā   paro janayitā vā   prār jayita vā rasānām

<sup>1</sup> For the discussion on tman = ātman cp Wackernagel, *Altind Gr I* 61, Macdonell, *Vedic Gr* p 11 Muller *Anc Sanskrit Lit* p 23 note

Differences noted

53

SVPp	Pāṇini	Yāska
		(10 10) The first derivation accords with the SVPp
naksatram <sup>1</sup> (yajatram) (vadhatram)	aminaksiyajivadhīpa tibhyo 'tran (621 )	"naksatrāṇi naksater- gatikarmanah   (III 20) amum sa lokam naksate   tannaksat- rāṇām naksatrat- vam  " (T B 1 5 2 5 6) But the deriva- tions "nemāni ksatrā niti ca brāhmanam" (SRV 1 50 2) and "na vā imāni ksatrā- nyabhūvanniti" (TB II 7 18 3) are not favoured by SVPp , and hence are not followed by Pāṇini
ahih	ahantitī <sup>1</sup>	"ahirayanāt   etyanta rikse   ayamapīta ro' hīretasmādeva   nirhrasitopasargah  " (II 17) The der- ivation from √han + ā is not favoured by the SVPp Were it acceptable to Pp , the prefix ā would have been separated

There are instances, where Yāska has deviated from the SVPp, and Pāṇini has followed him instead of the former



To cite only a few instances —

SVPp	Pāṇini	Yāska
aksı (= a   ksı)	aśernit (624)	"aksı casteh   anakteri tyāgrāyanah  " (1 9) Both the deriva- tions move against the SVPp
aksa (= a   ksa)	aśerdevane (616)	"aksāh   aśnuvata enā- niti vā   abhyaśnuva- ta ebhiriti vā" (IX 7)
asurasya <sup>1</sup> (= a   surasya)	aseruran (594)	"asurāh   asuratāh" (na + su + ra + tāh) This accords with the SVPp But "sthā- nesvastāh   sthāne- bhya iti vā   api vāsu- riti prānanāma   as- tah śarire bhavati   tena tadvantah  " go against the SVPp, because in that case a will not represent negation, and hence would not be sepa- rated
vıprah (vı   prah)	rjrendrāgra° (607) Pāṇini derives the word from √vıp	
putrah (= put   trah)	puvo hrasvasca (637)	"putrah   puru trāyate   punnarakam   tatas- trāyata iti vā  " This accords with the SVPp But "nıpa-

<sup>1</sup> The word cannot reasonably be connected with *assur*, either as source or result Cp Thomas JRAS 1916 p 364

SVPP

Pāṇini

Yāska

ranādvā i' mīlītaś  
against it, and the  
same has been fol-  
lowed by Pāṇini

Instances are not wholly wanting, where Pāṇini wavers  
between SVPP and Yāska To cite only one —

SVPP

Pāṇini

Yāska

mitram  
( = mī + tram )

amīcimīdīśibhyah kt  
rah (637)

"medayatervā" (X 21)  
But "mītraḥ + pramī-  
tes trāyateḥ + sam-  
mīnvāno dravatīti  
vāi" accords with the  
SVPP

amītram  
(a + mītram)

amerdivisatī cet (638)  
Here Pāṇini derives  
the word from √mī  
with "tra" as suffix  
and not a second  
word Thus Pāṇini's  
inconsistency in the  
derivation of *mītra*  
and *amītra* is ob-  
vious

Instances are not wanting, where Pāṇini has rejected  
both the SVPP and Yāska, and has offered his own derivation  
To quote only one —

SVPP

Pāṇini

Yāska

usra (u + sra)

Pāṇini derives the  
word from √vas and  
thus the word is in-  
divisible Cp "sphā-  
yī tanci" (605)

"utsrāvino syāmbho-  
gāh" Nir IV 9  
This reading is adop-  
ted by Sāyana on  
RV III 31 11, but

SVPp

Pāṇini

Yāska

Dr Sarup adopts  
"usrāvino' syām "

Instances may be found, where Pāṇini has rejected the SVPp and has accepted one (which is inferior) of the many derivations, given by Yāska To quote only one —

SVPp

Pāṇini

Yāskā

utsam (ut + sam)	udigranthikuśibhyaś- ca (618) Pāṇini pre- fers to derive the word from √ ud, which he does not consider as prefix	"utsah + utsaranādvā + utsadanādvā + utsya- ndanādvā + " These well accord with SVPp But "unat- ter vā" (X 9) goes against it, and the same has been ac- cepted by Pāṇini
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Instances are not *wholly* wanting, where Pāṇini has rejected Yāska and the authorities quoted by him, and has accepted the view of the SVPp The following is most significant —

SVPp

Pāṇini

Yāska

"agnim" this is not divided by the <i>pada</i> text	Pāṇini derives the word from √ anj Cp "anger nalopaśca" (608)	Yāska offers five derivations of the word — "agnih kasmāt + agra- nir bhavati + agram yajñesu praniyate + angam nayati sam- namamānah + ak- nopano bhavatiti sthaulāṣṭhivih + na knopayati + na sne- hayati + tribhya ākh-
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SVPp

Pāṇini

Yāska

yātebhyo jāyata iti  
śākapūṇih | itāt |  
uktāddagdhādvā | nī-  
tāt" Nir VII 14

Now in all these de-  
rivations, the word  
must be divided

Prathamah prathermaśca (645)  
(Not separated in the Pp)

"prathamah prata-  
mo bhavati" II 22

There are instances, where Pāṇini accepts Yāska only  
partly To cite only one —

SVPp

Pāṇini

Yāska

ahah (a | han)

nañ | jahāteh (603)

Pāṇini regards *a* as  
representing nega-  
tion and not as a  
prefix (= na hīyate,  
tyajyata ityahah)

"ahah kasmāt | upāha-  
rantyasmin karmā-  
ni | (II 20) Yāska de-  
rives the word from  
√hr+ā which is re-  
jected by Pāṇini  
The derivation ac-  
cording to the SVPp  
would be, perhaps,  
"na hanyata itya-  
hah", which seems  
better, as it reflects  
the popular conti-  
nuity of the cycle  
of day and night  
Thus the difference  
between the three  
grammarians, with  
regard to this word,  
seems to have been  
great

There are instances, where Yāska offers numerous derivations for a word, but Pāṇini accepts only one, which accords with the SVPp To cite only one —

Yāska offers the following derivations for the word *indra*<sup>1</sup> —

“*indrah* ṛ *irām* dṛnātīti vā ṛ *irām* dadātīti vā ṛ *irām* dadhātīti vā ṛ *irām* dārayata iti vā ṛ *irām* dhārayata iti vā ṛ *indave* dravatīti vā ṛ *indau* ramata iti vā ṛ *indhe bhūtānīti vā* ṛ *tadya* denam *prānāḥ samaindhamstadindrasyendratvamiti vijnāyate* ṛ *idam* karanādityāgrāyanah ṛ *idam* darśanādityaupamanyavah ṛ *indatervaiśvaryakarmanah* ṛ *indañchatrūnām* dārayitā vā ṛ *āda* rayitā vā *yajvanām* ॥” Nir X 8

Of all these derivations only two, (a) “*indhe bhūtānī*” (b) “*indatervaiśvaryakarmanah*” accord with the SVPp, which does not divide the word, and the latter of the two has been actually accepted by Pāṇini, who forms the word with the √*idi*+*ra* Cp “*rjrendrāgravajra*” (607)

That Yāska tacitly follows the SVPp need no longer be doubted, and I cite here only one or two specimen instances to illustrate the point —

SVPp	Pāṇini	Yāska
<i>purusa</i> <sup>2</sup> (Not divided in the SVPp)		Yāska offers three derivations for the word — “ <i>purī</i> sādah ṛ <i>purī</i> śayah ṛ <i>pūrayater</i> vā ṛ <i>pūrayatyantah</i> ” (1 23) The last derivation accords with the SVPp, and has been accepted by Pāṇini

1 Cp Wackernagel Altind Gr I 157 note

2 *puruṣa* = *pūruṣa* = *puruṣa* Cp Wackernagel, Altind Gr I 51 52

## SVPp

## Yāska

Cp "purah kuśan"  
(630)

sūryah  
(Divided only once)

Yāska offers three  
derivations —

"sartervā | suvatervā |  
svīrayatervā |"  
(XII 14)

The last ( √ir+su )  
derivation accords  
with the division

adri  
(Not divided in the SVPp )

Yāska derives the  
word —

"adrirādṛnātyeva |  
apī vātteh syāt"  
(IV 4)

The latter harmo-  
nises with the SVPp  
and has been follow-  
ed by Pāṇini Cp  
"adī śadī bhū śubhi-  
bhyah krīn" (629)

hiranya  
(Not divided in the SVPp )

Yāska states —

"hīranyam kasmāt |  
hīryata ā yamyamā-  
namīti vā | hīryate  
janājjanamīti vā |  
hītaramanam bha-  
vatīti vā | hrdaya-  
ramanam bhavatīti  
vā | hīryatervā syāt  
prepsākarmaṇah |"  
(II 10)

## SVPp

## Yāska

The first two and the last one accord with the SVPp

Now, let us see some words, which are separated by the SVPp and have been accordingly derived by Yāska and Pāṇini. Such are —

SVPp	Pāṇini	Yāska
svastī (su + astī)	sāvaseh (638)	"svastī + su astitī" (III 21)
candramāh (candra + māh)	candre mo dit (641)	"cāyān dramati + can dro mātā + chandram mānamasyeti vā i" (XI 5)
adbhutam (ad + bhutam)	adī bhuvō dutac (642)	"ad bhutam + idama pitaradadbhutama bhūtamivānyasya i" (1 67) The word is omitted in the Index by Dr Sarup
dūrāt (duh + āt)	durīno lopaśca (606)	"dūram kasmāt + dru tam bhavati + durā yam vā i" (III 9,
uccā <sup>1</sup> (ud + cā)	udī cerdaśih (642) (for uccaiḥ)	"uccairuccitām bhā vati" (IV 24)
vātāpyāya (vāta + āpyāya)	vātāpramih (625) (which is similar)	"vātāpyamudakam bhavati + vāta eta

1 Cp avyayanam CA (IV 71) which negatives the division of indeclinables. The commentator cites "ucca nicat. But cp Macdonell Vedic Gr p 30. In other respects there is a close resemblance between the Padapāthas of SV and AV. For instance "pṛtanaṣat' is not divided in SVPp; it is also indivisible in AVPp. Cp "śanāvādante' CA IV-70 "viśpatim' is not divided in SVPp p 196. It is also not separated in AVPp. Cp CA IV 60. Cf also Whitney 1084 a.

SVPp

Pāṇini

Yāska

dāpyāyayati 1"  
(VI 28)

duraṇa (duh | ona)

"duraṇa itī | gṛhaṇā-  
ma | duḥkhā bhava-  
ntī | dustarpāh 1"  
(IV 5)

osaḍhi (osa | dhi)

"osaddhayantitī vā |  
osatyenā dhayantitī  
vā | osam dhayantitī  
vā 1" (IX 27)

upamā (upa | mā) (upamimite'nayā) "upamimite" (III 13)

gavyūti<sup>1</sup> (go | yūti) "goryūtau chandasyupasaṃkhyānam"  
a vārtika on Pāṇini VI 1 79

sakhi (sa | khi) "samāne khyah sa codāttah" (635) See how  
closely Pāṇini follows the Pp

udaram (u | daram) "udī drnāterajalau pūrvapadāntyalopśca"  
(642) This is most significant, and makes it  
unmistakably clear that Pāṇini has closely  
followed the SVPp

These are some of the typical instances which provoked  
Dr Burnell to remark —

"These specimens of the Padapāṭha of the Kauthumas  
are not calculated to give a high opinion of its author or  
authors, who were not even consistent in their treatment of  
the words"

But how beautifully cogent and charming does it all  
look, when read in the light of the comparison with Yāska  
and Pāṇini ?

It is clear, at any rate, from the above shown compari-  
son, that there is a remarkable affinity between the deriva-

<sup>1</sup> Bohtlingk and Roth analyse gavyūti Cp also Macdonell Vedic  
Gr p 65



tions implied by the SVPp and those given by Yāska and Pāṇini

Granting this, let us now proceed with the *authorship* of the SVPp. Now, the most glaring feature of contrast between the SVPp and RVPp is this, that, while *the former invariably separates the prefix from the word, the latter, as a principle, does not do so*. This will be clear from the following —

		SVPp	RVPp
parīnāsi	=	pari + nāsi	parīnāsi
durāt	=	duh + āt	durāt
durone	=	duh + one	durone
utsah	=	ut + sah	utsah
samudram	=	saṃ + udram	samudram
samatsu	=	saṃ + atsu	samatsu
saṃidbhīh	=	saṃ + idbhīh	saṃidbhīh
visūvatah	=	vi + suvatah	visuśvatah
sunrtāvatī	=	su + nrtāvatī	sunrtāśvatī
samānam	=	saṃ + ānam	samānam
prānah	=	pra + ānah	prānah
duromayuh	=	duh + onayuh	duromāsyuh
upamām	=	upa + mām	upamām
samicine	=	saṃ + icine	samicine

This shows that the SVPp regards the *prefix* as a virtually *independent element*, and hence invariably separates it from the word, while the RVPp holds the *prefix* as a mere *accessory to the word*, and so, nowhere makes the like separation. Bearing this in our mind, when we read in Yāska —

“na nīrbaddhā upasargā arthānnirāhuritī śākatīyanah ।  
uccāvacāh padārthā bhavantīti gārgyah । tadya cesu padārthah  
prāhurīme tam ॥” (1-3)

we are irresistibly driven to the only conclusion that the author of the SVPp was none else, but Gārgya, who was the chief exponent of this peculiar doctrine. And this assump

tion is confirmed by the tradition, recorded by Durga in his commentary on Nirukta IV 4

These indications ought to have made Burnell pause before he wrote down his dictum —

“Were it possible to conclude that we have in it (SVPp) the work of one of the earliest of the grammarians, such as Gārgya, it would deserve the minutest consideration, but there is not the slightest reason to give credit to the tradition as reported by Durgicārya, nor is there sufficient reason to suppose that this *paṭha* text is even an old work of the kind” (RT XXI)

What a terrible disregard for the tradition? All that was based on tradition was torn to tatters, so much so that the *unquoted words* of the Veda, Epics and Purāṇas were shown as no more than a poetic myth. Little did the early Indologists know that a careful comparison of these literary remains of our forefathers with their monumental inscriptions would one day help in placing the universal history on a firmer foundation than before<sup>1</sup>. By this I do not imply that all Indian traditions are correct and trustworthy, nor do I think that that claim can be made on behalf of the traditions of any other country in particular. All what I want to press home is that the traditions of a country, despite the embellishments which they invariably receive at the hands of the mythmongering birds are the beaver of its history and therefore must not be, *in toto* rejected unless there be sure grounds against them.

But admitting that the extant SVPp did originate with Gārgya, can we emphatically say “*It is in toto the creation of Gārgya*”?

1 Waddell, *Master of Civilisation in Race and History*. Preface pp. XXI-XXIII though he very often makes sweeping remarks and is not reliable otherwise as well.

The answer will be *No* And the reasons are patent The word "sūrya" occurs, in its different forms, 38 times in the SVPp Out of 38, 37 times it is not divided, but on p 80 we find "sūryasya" split up into "su | ūryasya" The fact seems significant, because this division occurs in the commentary on the rule 93, and it may indicate that this solitary "su | ūryasya" is an intrusion in the SVPp from the side of Śākatāyana "samatsu" is not divided on pp 12-36, but it has been split up into "sa | matsu (on pp 47, 177, 199, 222) which militates against the usual way of analysing prefixes, and Benfey actually notes "sam | atsu" <sup>1</sup> "āditya" has not been divided in the *paṭa* text but the derivation offered by Yāska requires separation, and Burnell has actually noted one case, where the word has been rightly split up into "ā | ditya" <sup>3</sup> "parisrava" is not divided (on p 154), and so is "upamānām" <sup>4</sup> on p 159 "svastyayanī" is not split up, but "svastibhih" has been rightly divided into "su | asti-bhih" <sup>5</sup> "uccā" is divided into "ut | cā", a division accepted by Yāska and Pāṇini, but "nīca" is not split up, though Yāska and Pāṇini require it <sup>6</sup> "avadyāt" is not analysed, though *a* here represents negation, and Pāṇini accordingly analyses it as "a-vad-ya" <sup>7</sup> "asiknī" is not analysed, though Yāska's derivation <sup>7</sup>

1 Benfey SV Einl LIX

2 "ādityah kasmāt | adatte rasan | adatte bhasam jyotiṣam |  
adipto bhaseti va | aditeh putra itī va | " Nir II 13

3 RI XVII

4 Whitney (CA IV 53) has given quite a list of compounds and derivatives, the division of which may plausibly be supposed to have been neglected by the authors of the AVPp, from uncertainty of etymology, and many of forms, difficulty of restoring the original constituents, or the like He has also noted the discordance among the *paṭa* texts of the Vedas in details Significant, however, is the difference in noting "samvatsara" The RVPp never divides the word, while the AVPp invariably writes sam | vatsara

5 "nīcainīcitam bhavati" Nir, IV 24, "nau dīrghasā" SK p 642

6 'kutsite vadernañi yat' SK p 644

7 "asita | sitamitī varṇanama | tat pratigedho' sitam | " Nir IV 26

favours it “śambaram” has been split up into “śam | baram”, though the later authorities regard “śmba” as one word<sup>1</sup> “nīyaghnīh | nīyaghnīh” may be, obviously, explained as a slip of printing<sup>2</sup>

Such are the many anomalies in which the *Pada* text abounds. Some of them may be the whims of the original author, some may be attributed to the ignorant scribes<sup>3</sup> and yet others to the printers.

But the question of vital concern to us, here, is —

*Do we find any trace of Śākatāyana in it ?*

The answer is *Yes*. We have already suspected Śākatāyana's hand in the solitary “su | ūryasya” in the SVPP RPr. I 3 states that according to Gārgya, the *third consonant of each class* is to be used as a final. Instead of following this rule, the *Pada* text, adopts the contrary, viz that of Śākatāyana, that the *first of a class* can only be a final<sup>4</sup>. Some of the derivations, which are found alike in the SVPP and the RT, may also be attributed to Śākatāyana.

One thing more. Yāska states that Śākatāyana' did not

1 śamba iti vajranama | samyateiva | satayateiva | ' Nir V 24 śamerban Sk 631 See also śamerbuk ca (śambukah 628 and 'janerbuk jambukah 628) In such words the origin of *b* is obscure. Most of these probably come from a foreign source. Cp Macdonell, Vedic Gr p 36

2 Owing to the ignorance of scribes mistakes crept in the RVPP. Cf Macdonell, Vedic Grammar p 67 (74a)

3 A striking instance of such a slip occurs in the commentary of PpS VII 288, where the MS reads 'madhyamayavarum' for 'sandhyamayavaya vam' (RT 111), where R Simon puts a query mark. Cp R Simon, PpS p 676. RT 117 is also quoted on this sutra of the PpS.

4 tasmadantyamavasane tṛtīyam gargyah sparśam ' RPr I 15 “pratham śākatāyanah RPr I 16. But cp 172, which presumes the finals in the SVPP as *third* of the series, and not the *first*. The rule came into Śākatāyana's treatise from the side of Gargya. This will show how difficult it is to ascertain the value of the discordant facts recorded pellmell.

5 “na nirbaddha upasargā athannirahanti śākatāyanah” Nir I 3

consider the prefix as an independent element, but the RT, based as it is on the extant SVPP, regards it as an independent element. Thus, we find a *Pada* text, attributed to Gārgya and a *Prātiśākhya* attributed to Śakatāyana, but in neither case, the peculiar doctrines, attributed to them, are fully found. *How to explain this?*

While discussing the precise scope of a *Prātiśākhya*, we noted, that, towards the close of the Brāhmaṇa period, the tendency for generalisation arose, which slowly and gradually reduced the numerous Śākhās of a Veda to the minimum, and subsequently led to the unification of the different *Prātiśākhyas* of a Veda into one. Stretching this argument a little further, we may assume, that, both the SVPP and the RT were much modified in later times, to suit the then current views of the Sanskrit grammarians, particularly Sāmavedins, and it was, probably, during that process of give and take, that the followers of Śakatāyana sacrificed their distinct treatise on the *Pada* text<sup>1</sup>, and the followers of Gārgya forwent their *Prātiśākhya*, thus ultimately effecting the virtual unity of the rival schools<sup>2</sup>.

## VIII

### *The Age of the RT*

The above-shown arguments make the question of the age of the RT a little easy. To start with, the author of *Gobhīlyagrhyakarmaprakāśikā*<sup>3</sup> and the commentator on *Puspasūtra* quote its<sup>4</sup> sūtras, and Kaiyata, though not quite

1 The followers of Śakatāyana went so far as to actually incorporate one of Gārgya's rules into their treatise Cp rule 172

2 That such a thing happened in the case of the AVPP was suspected by Whitney Cp CA IV 74

3 Cp "atha vaco vrttim vyakhyasyāmah, idam vuyakaranāya GGKP p 122

4 On PpS 787

5 On Pāṇini IV 2 60 "uktharthamiti samalaksanam prātiśākhyam śastramityarthah | " The reference is not explicit to justify the identification Cp Weber, Ind Lit Gesch p 91 note Burnell, Arbr Ind XX

explicit, refers to it Caranavyūha<sup>1</sup> mentions Rktantra and Sāmatantra The Śikṣā<sup>2</sup>, which is supposed to be the fore-runner to the Prātiśākhya<sup>3</sup>, quotes it, (in the name of Audavrajī), and the author of Rktantravivṛti<sup>4</sup>, a comparatively late work, of course, explains the word “smṛtāḥ” occurring in the Nāradaśikṣā as “rktantrakārādibhiḥ smṛtī ityarthah” Coupled with these indications, the assumption, that the author of the above-named treatises, together with the Puspasūtra, whose authorship has been till now quite uncertain, was Puspayaśas Audavrajī, who is mentioned by the Vamśa-brāhmaṇa<sup>5</sup> among the illustrious ancients of the SV, (backed by Caland’s hypothesis<sup>6</sup> that Puspasūtra is earlier than the Ūha and Ūhyagānas), makes out our treatise, in its original form, older than other Prātiśākhyaś And this does not cause any surprise, when we note, that, while the Prātiśākhyaś are devised to preserve the text of the Samhitās, and are, therefore, in a way, theoretic, the Sāmatantra and Puspasūtra were created to turn the rc into sāmans, that were sung at the Soma-sacrifices, which existed long before the Prātiśākhya literature arose Thus, Rktantra, in its original form, is not later than other Prātiśākhyaś

1 “tatra kecit punariktantiam samatantram sañjñadhatulakṣanamiti vidhiyante |” Śaunakiyacraṇavyūha II On Sanjñadhatulakṣana cp Caland PVB Introduction p VII On the Caranavyūhas cp Weber Ind Lit Gesch 105, 157, Burnell, RT p XIII note, Muller places these Parīśiṣṭas later than the sūtra period Cp Anc Skt Lit p 249

2 Cp footnote on 60

3 The Śikṣas are primitive Haug, Uber den Wessen pp 53, 63-4 They belong to Pāṇiniyan school of Sanskrit grammar Burnell, Arbr p XX Śikṣas are modrn Kilhorn, Ind Ant V pp 141 et seq, The TPr is older than the Vyasa śikṣā Luders, Vyasaśikṣa, Einl p 3-4, 16 Śikṣas are fore runner to the Prātiśākhyaś S Varma, Critical Studies pp 13-14

4 Printed in the end, the author refers to Sayana Cp notes on Vivṛti

5 “puṣpayāśasa audavrajeh puṣpayāśa audavrajih” Vamśabrāhmaṇa p 11

6 I have questioned its accuracy

In its second stage, i.e. as the work of Śākatāyana, it is not later than other Prātiśākhyaś Śākatāyana is quoted by RPr, VPr, and CA

In its third stage, the work may be later than Pāṇini<sup>1</sup> and even Kātyāyana

## IX

### *Analysis of the RT*

#### 1 Introductory and explanatory

- (1) The origin and general mode of production of articulate sounds
- (2) Enumeration of vowels and consonants, definition of terms (visarjaniya, jihvāmūliya, upadhmāniya, anunāsika, yama and anusvāra)

1 And this is exactly what Westergaard concluded about other Pratiśākhyaś Cp. Über den ältesten Zeitraum p. 67. Burnell agrees with it Cp. IT p. LVI. But Burnell rightly adds that all the Pratiśākhyaś, in their original form, existed before Pāṇini. In his essay on the Aindra School of Grammarians he concludes 'Aindra was the oldest school of Sanskrit grammar and that Aindra treatises were actually known and quoted by Pāṇini and others, and that Aindra treatises still exist in the Pratiśākhyaś, in the Katantra and in similar works though they have been partly recast or corrected.' And again 'The Aindra treatises belong to a system older than Pāṇini's though here is perhaps reason to believe that not one of them is as a whole older than the grammar of the last.'

I may add that Audavrajī was perhaps one of the greatest exponents of Aindra School of grammar who had the three analytic works of the SV to his credit, and it seems significant, that the majority of the śrautas, quoted by TPr, belong to the Samaveda because their names occur in the Śrauta-sūtras of Latyayana and Drahyayana. It seems that grammar was the favourite subject of the Samavedins, and they, in this sphere, commanded the respect of the followers of other Vedas as is evident from the close relationship, in which CA stands to it, and the fact was apparently known to the authors of the gloss on Paṇinīyaśikṣā, who very often cites the authority of Audavrajī, Naradiśikṣā and other Sāmavedic works, to the virtual exclusion of others.

- (3) *kāra* forms names of letters, *a* forms name of consonants, *epha* forms name of *r*, mode of formation of alphabetic sounds Different order of letters for the sake of *pratyāhāra*

"

- (1) General provision for the irregular *sandhis* in compounds
- (2) Mode of utterance of vowels and consonants 2-10, *samsvāda* and *nigāna* have no particular *sthāna* 11, mode of utterance of *nāsikyas* 12, *varga*, with first mute, forms names of series 13, sonants 14-16, the last of the series is nasal 17, final simple vowels nasalised 18, long *i* nasalised 19
- (3) Division of syllables 20-26
- (4) *samyogasañjñā*
- (5) Quantity of consonants, 28, *gati* 29, *e* and *o* 30
- (6) *vr̥ttis* i.e. *drutā*, *mudhyamā* and *vilambitā* 31-33
- (7) *Pause* between two individual sounds 34, between two vowels 35, in the pause 30, at the end of the half of a verse 37, in *gāthā* 38, in *śaman* 39
- (9) The length of a short vowel 40, definition of *anu* 41, standard of a long vowel 43, of *irddha* 44, in *varavarya* 45
- (10) Definition of *akṣara* 46, a consonant also is *akṣara* 47-48, a short vowel is equal to a long one, if followed by conjunct consonants 49, a long vowel is called *guru* 50
- (11) Accentuation 51-60

iii

- (1) Prescription of *kaśruti* after a circumflex 61, there is only one main accent (*udātta*) in a *pada* 62, *padas* are the basis of *samhitā* 63, euphonic alteration takes place in the *padas* 64, 65 there is only one main accent



(udatta) in a compound 65 , *ṛbhaktis* are omitted in a compound 66

(2) Euphonic combination

(3) Definition of *samhitā*

(4) Final vowels, not liable to combination 68-77, (with exceptions)

(5) Final *a* elided after *e* and *o* 83-84 , final *a* not liable to combination 85-87 , final *i* and *ī* not liable to combination 88 , final *n* and *m* not liable to alteration 89-90

(6) *sandhis*, *dirghatva* 93 , *guna* 94 , *ṛddhi* 95-97 , *parāṇupa* 98-100 , euphonic combination of initial *r* with exceptions 100-106 , *yan* 107-110 , euphonic combination of final diphthongs 111

Final consonants —

Final *n* is changed to *visarjanīya* 112-113, nasalisation of *ā* 114 , *visarjanīya* is changed to *i* before sonants 115, *visarjanīya* of *rephuta* words changed to *r* 116, preceded by *ā* it becomes *y* 117, *ah* is turned into *o* 118-119, exceptional cases 121-124, *visarjanīya* is reduced to *s* 125-152 , final *n* is changed into *s* 153-155

Final *s* omitted 156-167 , *y* omitted 158-161 , *v* omitted 162-163 , *at* omitted 164, *d* omitted 165, *ṣ* of *√sthā* and *√stambh* omitted 167 , a consonant arising of doubling omitted 168-169 , *r* omitted 170 , *ūṣmatva* omitted 171 , the third of the series assimilated to the following 172-173

Initial *s* becomes *ch* 174-175 , *h* is changed into the fourth of the series 176

*Visarjanīya* assimilated to the following 177 , dentals assimilated 178-79 , *m* assimilated 180-181 , *m* is changed into *anusvāra* 182-83 , it is reduced to *m* and *n* 184

Insertion of *anusvāra* 185 , of the first of the series 186 , of *t* 187 , of *ṭ* 188 , of *s* 189-211

## Lengthening —

Lengthening of final vowel of the first member of a compound and other words 214-255, exceptions 256-260, lengthening of the first vowel of words 201-263

Doubling 264-271

*n* is changed into *n* 272-274, exceptions 275

*s* is changed into *s* 276-285

Resulting cerebralisation of the initial dentals

## X

*Remarks*

The first Prapāthaka, which has been quoted by the later grammarians in the name of Audavraji, has been clumsily tagged on to the real text, because, some of the points embraced in it, are again briefly mentioned in the second Prapāthaka, and some, like the one referring to *pratyāhāras*, have no bearing on the subject Śaurisūnu does not very much touch upon this chapter

In regard to the matters embraced by the second Prapāthaka, our treatise is clearly much more curt and concise, and more ready to pass without notice what may be assumed as already known, than the RPr TPr and VPr. Definitions of terms are far from numerous, and the department of *paribhāṣās* is remarkably meagre. The treatment of *phonetics* is unusually meagre. The three Prātiśākhyaś imply a list and enumeration of the sounds of the spoken alphabet which is wanting in our own. All, also, after treating the subject of the formation of articulate sounds at the beginning in greater details than in the Rt, revert to it in the later and less genuine chapters, and discuss it anew with a desire for greater theoretic profundity. This is not found in our treatise and CA, the real text does not even notice the *śvarabhakti*, *yamas*, and similar other niceties, which play so prominent a part in other Prātiśākhyaś, including the CA.

Under the head of the conversion of *Pada* text into the *Samhitā*, the *Prātiśākhya*s differ only on minor points, or in the treatment of special cases, pertaining to the text, with which each of them has to deal

These are the subjects, which every *Prātiśākhya* must tackle, and these are the only ones that are found in our treatise. In these matters our *Prātiśākhya* bears a close affinity towards the CA and Whitney has rightly observed the close relationship between the two. Both the treatises make extensive use of the *ganās* in the construction of their rules. The three *Prātiśākhya*s, in order to show the precise ken of a particular *sandhi*, register long series of examples, while these two *Prātiśākhya*s catch hold of the minute principle underlying them all, and with its help, cover in one rule, what takes so much space in others. It is this, which has enabled them, while including so much, to be at the same time, so much the briefest. These, and the like things approximate them to the character of the general Sanskrit grammar, as principally and finally represented by Pāṇini.

Whether these peculiarities, will help in any way, to determine the chronological relation of our treatise to the other *Prātiśākhya*s, is very doubtful. The discussions held by Burnell, on this point, have yielded nothing positive. Those were based, more or less, upon the assumption, that the appearance in a *Prātiśākhya*, of a phase of grammatical treatment, or its phraseology, is an evidence of its later composition. But the fallacious nature of this argument was long ago shown by Whitney, and it carries, indeed, absolutely no weight, so far as our treatise is concerned, in which, composed as it is, by an *ācārya*, who was himself a great grammarian, the introduction of such characteristics was quite unavoidable.

Other *Prātiśākhya*s, including, of course, CA, treat the construction of *pada* text, *krama* text, and sundry other

RT is less comprehensive than the RPr 73

things<sup>1</sup> The SV has no *Krama* text, there may have been supplementary treatise on the SV *Pada* text, and tradition actually ascribes such a one to the author of the RT himself

The construction of *Krama* text is not touched upon in TPr, and the portions of RPr and CA which concern it, may be later accretions in the text The construction of the *Pada* text, receives still more scanty notice, being entirely passed over in the TPr, and represented in the VPr only by a few scattering rules, relating to the special cases, analogous with those, found in the earlier chapters of the CA The VPr alone, treats the subject at large Of matters, that are more or less, akin to the substance of the Prātiśākhya, yet omissible without detriment to their completeness as Prātiśākhya, Whitney has given a detailed comparison, and the same need not be recounted here

It is, thus, seen that the Rktantra does not materially differ in its range of subjects from the other treatises of its class That it often oversteps the limits of the subject, which it is treating, or of the sphere of such a work, as we claim it to be, or in which it contemplates euphonic combinations for words, that are not found in the SV, has been shown at large in notes I have also shown in details in the notes, that this treatise, like the CA, is less comprehensive than the RPr I would, however, refer to the phenomenon of the elision of *a* after *e* and *o*, which I particularly reserved for this place —

In the Benfeyin text of the SV this *sandhi* may be tabulated as follows —

A	<i>a</i> retained after <i>e</i> or <i>o</i>	463
B	<i>a</i> elided after <i>e</i> or <i>o</i>	145
		<hr/>
Total		608

1 For details see Whitney, TPr 429 ff, Luders, Vyasaśikṣa 23 ff, Raṅgacārya and Shama Sastrī TPr Int p 35 ff As for the *Krama* patha in TPr cp Luders, Vyasaśikṣa p 35 ff, Whitney, TPr p 429

For (a) cf I 5, 6, 11, 13, 24, 29, 35, 36, 37, 38, 40, 43, 45, 51, 52, 53, 58, 61, 67, 75 (3), 82, 87, 93, 100, 104, 107, 108, 111 (2), 133, 142, 143, 148, 151, 155, 159, 174 (2), 179, 185, 194, 200, 203, 230, 237, 252, 259, 263, 274, 279, 283, 284, 290, 296, 298 (2), 304, 306, 320, 323, 324, 326, 339 (2), 341, 348, 353, 357, 358, 362, 365, 367, 376, 378, 385, 389 (2), 397, 399, 417, 419, 421 (3), 422, 426 (2), 435, 439, 448, 449, 461, 463, 475, 482, 484, 485, 488, 491, 496 (2), 499, 502, 510, 511, 512, 513, 514, 522, 525, 526, 529 (3), 531, 532 (2), 533 (2), 534 (2), 538, 543 (2), 545, 546, 547, 554, 555, 557, 558, 559, 562, 565, 577, II 8, 25, 27, 37, 43, 47, 50, 51, 53, 64, 75, 85, 88, 89, 98, 99, 100, 103, 105, 108, 117, 118 (3), 125, 150, 156, 158, 160, 168, 171, 173 (2), 181, 188, 196, 200, 210, 222, 223, 225, 227, 228, 229, 231, 236, 237, 239, 241, 252 (2), 258, 262, 263, 270, 274, 279, 281, 282, 286, 287, 288, 303, 305, 311, 312, 315, 316, 324, 330, 331, 333, 338, 365, 367, 370, 371, 372, 373, 383 (2), 384, 385, 390, 391 (2), 393, 412, 428, 430, (3), 439 (2), 442, 443, 449, 456 (2), 457, 464, 467, 470, 477, 478 (3), 479, 480, 482, 490, 491, 497, 500, 504, 510, 511, 512, 526, 535 (2), 543, 557, 560, 561, 566, 568, 569, 572 (2), 573, 574, 576, 577, 579, 581, 587 (2), 588 (2), 592, 601 (3), 604, 609, 612, 627, 629, 632, 633, 634, 639, 640, 643, 647, 649, 654, 661, 662, 664, 665 (2), 666, 668, 669, 671, 673, 675, 678, 686, 689, 690, 691, 693, 699, 700, 701, 702, 705, 706, 707, 711, 716, 719, 720, 723, 727, 729, 735, 736, 737, 740, 745, 749 (2), 758, 760, 762, 764, 766, 767, 772, 773, (2), 776, 778, 787, 795, 801, 803, 805, 806, 825, 826, 831, 848, 852, 853, 857, 859, 861, 866, 873, 874, 875, 885, 888, 890, 893, 894, 897, 898 (2), 902, 908 (2), 909, 913, 916, 917, 919, 928 937 938, 953 954, 956, 957, 958, 961, 963, 964 (2), 965, 967, 970, 973 (2), 974, 976 (2), 996, 998 (2), 1007, 1022, 1032, 1042 1043, 1067 (2), 1072, 1074, 1078, 1085, 1092, 1093 (3), 1094 (2), 1095 (2), 1100, 1101, 1102, 1104, 1105, 1108 1109, 1111, 1113 1115 1119, 1128 (2), 1129, 1132 (2), 1133, 1134, 1136, 1138 (2), 1139, 1152, 1153, 1155, 1160,

1161, 1162, 1172, 1175, 1177, 1197, 1199 1200 (3), 1206, 1207, 1213, 1221 1224 and 1228

For (b) cf I 7, 49 84, 88, 97, 98, 132, 146, 219, 233, 239, 246, 250, 263, 272, 279, 302, 304, 305, 314, 326, 342, 351, 352, 371, 402 408, 411, 412, 413, 414, 425, 466, 478, 503, 510, 519, 521, 523 542 (2), 548, 555, 563, 584, II 2, 9, 27, 30, 43 (2), 55, 58, 103, 114, 126, 138 148, 163, 182, 221, 226, 232, 243 271, 276, 281, 298, 318, 329, 332, 341, 344, 352, 353, 380, 382, 415, 450, 451 463, 501, 541, 547, 549, 568, 569, 599, 603 (2), 605, 609, 617, 622, 625 630, 645, 662, 692 699 700, 723, 769, 773, 774, 783 788, 791 (2) 792 805 (2) 827, 839, 888, 894, 902, 919, 920, 922 930, 949, 955, 958, 972, 997, 1044, 1065, 1071, 1077, 1090, 1106 1108, 1134 1155, 1156, 1177, 1180, 1195, 1202, 1208 (2), 1215, 1224 and 1225

It will be clear from the above-table that the common custom with regard to this *sandhi* in our Samhitā is to retain *a*, the retention being to the omission as  $3\frac{1}{2}$ -1. In the interior of a pāda, it is practically always retained, excepting of course, passages, where *a* is followed by *v* (not joined with consonants that make it liable to doubling), in which case the omission is inevitable, so much so, that, while in the RV 7 32 27 we read 'mā śivāso avakramuh' noted as a counter example on RPr II 40, the text in the SV has 'mā śivāso' vakramuh' (II 105), thus showing that the tendency of omitting *a* before *v*, which had stray exceptions in the RV, became a universal law in the SV. This kind of elision occurs 19 times in SV, though in all the passages the metre requires retention of *a*. In SV I 584, II 318, 447, 622 the *a* is elided, not because it is followed by *v*, but because here it stands at the beginning of a pāda in which situation omission is certain, barring, of course, a few cases noted in 77 and 82.

According to Whitney's counting the proportion of omissions to retentions in such a situation in the AV (cf

CA II 54) is 5 to 1, and in the Rgveda it is still larger<sup>1</sup>, and there may be very few instances in the earlier portions<sup>2</sup> of that text, where the custom of omission of *a* at the beginning of a pāda is not followed. The practice is scrupulously observed in SV, and our treatise notes only I 450 'citro agnir-marutah', where the *a*, standing at the beginning of a pāda, is not elided.

As for the instances, where *a* standing in the interior of a pāda is elided, it notes (a) SV I 466 = RV 2 22 4, noted by RPr II 42, (b) SV I 519 = RV 9 107 6 not noted by Uvata, but covered by RPr II 37. But here comes one difficulty, and it is this, that, if we interpret, the word "nyūne" (RT S 76) in the way, we have already done, this rule (RT 78) becomes superfluous, because in both cases the metre requires omission, as in 'pādo 'sya' (ĀrS 34, 35), and if we understand by the word only "antahpādam" and no more, then we have no provision in our treatise for several omissions. Leaving aside SV I 413, 414, 425, II 1090, 1108, which seem of one and the same metre, and where *a* stands at the beginning of the second or third pāda, we take SV II 773, which reads

'te asya santu ketavo' mṛtyavo,' dābhyāso janusi ubhe  
anu = RV 9 70 3

1 (a) In the RV it is elided in about 75 percent in the AV in about 66 percent of its occurrences. In the RV it must be pronounced in 99 percent in the AV and the metrical parts of the YV in about 80 percent of its occurrences. Cp Macdonell Vedic Gr for Students p 23

(b) The few instances (70 out of 4500) of the elision of *a* in the RV are the forerunners of the invariable practice of post Vedic Sanskrit. Cp Macdonell, Vedic Gr p 66. The frequent elision of the *a* in the written text compared with its almost invariable retention in the original text of the RV indicates a period of transition between the latter and the total elision of the post Vedic period.

2 Cp Arnold, (Vedic Metre) who divides the collection into five layers. Against this cf Keith JBAS, 1906 pp 486-90, 1912 pp 726-9, the Rel and Phil of the Veda Vol I pp 3-4

It is a tristubh stanza, the commonest in the RV, consisting of four verses of eleven syllables, divided into two hemistichs, and as the *a* of "amṛtyavo" does not stand at the beginning of a pāda, it should not be elided in RV according to RPr II 35 and in SV according to 76. But while RPr II 37 (Uvata does not note this example there) provides for the usage in RV, our treatise leaves it entirely unnoticed. Similar is "ye no amho'tipiprati" II 700 = RV 7 66 5 (noted by RPr II 42) and "samkrandano' nimisa ekavirah" II 1202 = RV 10 103 1 (RPr II 41). Then, there is II 462, which is incomplete and reads "pravo'rcopa°". The full *mantra* must be anything but "pra vo mahe matayo yantu visnave" I 462, and "pra vo mahe mahe vrdhe" I 328 = II 1146. It is not "pra vo mahe mandamānāyāndhaso" RV 10 50 1, because here we have "upa", while the third pāda in RV runs "indra sya yasya sumukham". At any rate, the *a* in "pravo'rcopa" is not a pādādi one, and its elision is not noted by our treatise. Again SV II 1224 runs —

andhā amitrā bhavataśīrsāno' haya iva ।

tesām vo agninunnānāmindro hantu varam varam ॥

The stanza is wanting in RV, but is found in AV in the following form —

mūdhā amitrāscaratā śīrsāṇa ivāhayah ।

tesām vo agnimūdhānāmindro hantu varam varam ॥

Well, if the reading of the text be correct, the example is not noted by our treatise. Then, there is SV II 1225, which runs —

yo nah svo 'rano yaśca nistyo jighāmsati ॥

This occurs in the RV (VI 75 19) with *a* —

yo nah svo arano yaśca° ॥

"svo'rano" has been noted by Śaurisūnu in his Rktaṇtra-sangraha, and this leaves for us no option but to assume that the example is not noted by our Pratiśākhya.



With regard to this phenomenon, the RPr seems thorough, and as far as I have been able to examine the text of the RV, I have found that the Prātiśākhya covers almost all the cases of retention and omission. The following examples are not noted by Pāṇini, but are covered by the RPr —

yo'ti 8 2 34 = RPr II 47, dipsavo'da• 7 104 12 = 37, yo'dhvanah 1 71 9 = 47, manaso'dhi 7 33 11-47, no'dhi 8 96 20 = 46 samkrandano nimisah 10 103 1 = 41, yo'nayat 7 = 18 7 = 47, agne'pa• 7 1 7 = 47, agne'bhi• 1 71 11 = 42, gave 'śva• 8 30 4 = 37, abodhayo' him 1 103 7 = 37 and so on Cp Benfey, SV Einl XXXI

Thus, there are, to be sure, here and there, points, in the text of the SV which are not covered by the rules of our treatise, but we have reason only to wonder, that in executing so immense and intricate a task, as that undertaken by our treatise, which has strictly boycotted the device of enumerating individual examples, so frequently used by the RPr VPr and TPr, there should have been so few oversights. Such oversights have been noted by Whitney in TPr and CA, and the same may be found in the VPr, if a thorough examination of the same is carried out. The only Prātiśākhya which seems free from this defect is RPr, which from the point of view of dignified style, and the mastery of the material with which it deals, occupies undoubtedly the *first rank* in the Prātiśākhya literature. The results of such a testing with regard to the RV and RPr will be found scattered in the notes on the RT, and they need not be recapitulated here. As an example I would however, refer here to the phenomenon of lengthening of the final vowels in the RV, which has been treated in the VII and VIII chapters of the RPr, and which, upon a minute examination, has been found entirely free from all oversights. I append herewith, the full list of the cases of lengthening in the RV, putting against each example, the rule of the Prātiśākhya, which covers it —

RV		I <sup>1</sup>	RPr		RV		RPr		RV		RPr				
S	M		P	S	S	M	P	S	S	M	P	S			
1	9	=	7	56	18	4	=	8	15	32	5	=	8	36	
2	1	=	8	49	21	2	=	8	39	33	13	=	8	36	
2	2	=	7	6	22	4	=	7	45	34	1	=	7	22	
4	3	=	7	33	22	15	=	7	33	35	2 <sup>2</sup>	=	8	36	
4	4	=	8	38	23	8	=	8	39	35	4	=	9	6	
5	1	•	=	8	32	23	11	=	8	39	35	11	=	7	33
5	10	=	8	39	23	13	=	7, 31	36	2	=	7	33		
6	6	=	7	6	24	15	=	7	33	36	13	=	8	1	
7	6	=	7	55	25	7	=	7	41	36	13	=	7	33	
8	9	=	7	33	25	8	=	7	41	36	14	=	7	10	
9	2	=	8	39	25	9	=	7	41	37	4	=	7	31	
9	3	=	7	33	25	19	=	8	49	37	11	=	8	15	
10	3	=	7	12	25	19	=	7	22	37	15	=	8	15	
10	9	=	7	33	26	3	=	8	15	38	2	=	7	33	
10	10	=	7	12	26	5	=	8	39	38	13	=	7	6	
10	11	=	8	16	26	9	=	7	33	38	13	=	7	31	
10		=	8	4	27	2	=	8	15	39	3	=	8	39	
10		=	7	35	27	4	=	8	1	39	4	=	7	26	
11	3	=	7	33	27	5	=	7	33	39	7	=	7	5	
13	11	=	7	31	27	7	=	7	50	39	7	=	7	33	
14	10	=	7	33	29	1-6	=	8	16	39	9	=	7	33	
14	12	=	7	12	29	3	=	8	31	39	10	=	8	36	
15	2	=	8	15	29	7	=	7	33	40	1	=	8	39	
15	4	=	7	33	30	6	=	7	30	40	3	=	7	6	
15	5	=	7	33	30	8	=	8	15	40	6	=	8	32	
15	10	=	8	15	31	5	=	8	36	41	6	=	8	38	
16	7	=	7	33	31	17	=	7	24	41	1	=	7	26	
17	8	=	8	39	31	18	=	7	33	41	5	=	8	39	
18	3	=	7	33	31	18	=	8	15	41	6	=	7	6	
					32	4	=	8	36	42	1	=	7	33	

1 This stands for Mandala S=Sutra, M=Mantra, P=Paṭala, S=Sutra

2 For reasons cp Macdouell Vedic Gr p 63 n 1

RV		RPr		RV		RPr		RV		RPr	
S	M	P	S	S	M	P	S	S	M	P	S
42	6	=	7 33	61	12	=	8 40	81	3	=	7 33
44	1	=	7 24	61	16	=	7 33	81	6	=	8 25
44	3	=	7 33	61	16	=	7 5	81	8	=	7 12
44	4	=	7 6	62	2	=	7 46	81	8	=	7 33
44	6	=	7 33	62	12	=	7 33	82	1	=	8 39
45	1	=	7 14	62	13	=	7 5	82	1.5	=	7 18
45	3	=	8 39	63	9	=	7 27	82	4	=	8 15
45	5	=	8 40	63	9	=	7 5	84	5	=	8 39
45	9	=	8 39	64	1	=	8 39	84	20	=	8 36
48	1	=	7 33	64	7	=	8 38	86	1	=	7 53
48	5	=	8 15	64	9	=	8 15	86	2	=	8 39
48	16	=	7 33	64	13	=	7 26	89	8	=	7 33
49	2	=	7 37	64	15	=	7 33	86	9	=	7 33
50	6	=	7 46	64	15	=	7 5	86	01	=	7 33
51	1	=	8 15	65	4	=	8 29	86	10	=	7 30
51	8	=	8 11	69	2	=	8 29	87	2	=	8 15
51	12	=	8 15	70	3	=	8 48	87	4	=	7 33
52	1	=	8 13	71	3	=	7 6	88	1	=	8 15
53	1	=	7 26	72	8	=	7 46	89	2	=	8 38
54	3	=	7 33	73	4	=	7 33	89	9	=	8 34
54	5	=	7 22	73	9	=	8 28	90	5	=	7 33
54	7	=	8 15	75	2	=	7 33	91	8	=	7 33
54	9	=	8 33	75	5	=	7 33	91	15	=	7 33
54	9	=	7 33	76	2	=	8 40	91	16	=	7 33
54	9	=	7 33	76	3	=	7 33	91	17	=	7 33
55	5	=	7 33	76	3	=	8 15	91	19	=	8 9
56	2*	=	8 38	76	5	=	7 33	92	3	=	8 36
57	3	=	8 36	77	2	=	8 1	92	15	=	7 33(2)
58	1	=	7 26	77	2	=	8 32	93	7	=	7 33
58	9	=	7 33(3)	79	7	=	7 51	94	1	=	8 36
59	6	=	7 26	80	2	=	7 46	94	2-14	=	8 36(2)
60	5	=	7 5	80	3	=	8 39	94	4	=	8 36
61	12	=	7 27	80	4	=	7 33	94	8	=	8 38

RV			RPr		RV			RPr		RV			RPr	
S	M		P	S	S	M	P	S	S	M	P	S		
94	9	=	7	33	108	3	=	7	7	129	3	=	8	15
94	12	=	7	33	109	2	=	8	34	129	4	=	7	50
95	11	=	7	33	109	2	=	7	33	129	5	=	8	4
96	9	=	7	33	109	5	=	7	7	129	8	=	7	55
96	7	=	7	33	110	3	=	8	36	130	1	=	7	6
97	8	=	8	14	110	8	=	8	31	130	2	=	7	33
101	1	=	8	36	112	1-23	=	8	1	130	5	=	7	6
101	8	=	7	6	111	2	=	7	14	132	1	=	8	34
101	8	=	8	15	113	1	=	7	33	132	1	=	8	36
101	9	=	8	36	113	4	=	7	7	132	3	=	8	15
101	11	=	7	31	113	11	=	8	1	132	4	=	7	33
101	11	=	7	33	113	17	=	7	33	132	4	=	8	11
102	3	=	8	15	113	19	=	7	33	132	5	=	7	6
102	4	=	8	36	114	2	=	7	33	133	2	=	7	7
102	5	=	8	15	114	6	=	7	53	133	6	=	8	35
102	6	=	7	33	114	9	=	7	52	133	7	=	8	15
102	7	=	7	33	114	10	=	7	33	134	3	=	8	29
102	10	=	7	33	115	2	=	7	45	136	1	=	7	19
103	3	=	7	25	115	6	=	8	15	136	1	=	7	26
103	5	=	8	15	115	6	=	8	15	136	2	=	7	33
103	6	=	7	7	116	24	=	8	36	138	4	=	8	1
104	1	=	7	7	117	19	=	7	33	139	1	=	8	4
104	2	=	7	26	117	21	=	8	36	139	1	=	7	6
104	5	=	7	5	119	9	=	7	33	139	7	=	8	5
104	5	=	8	15	120	8	=	8	15	139	8	=	7	33
104	7	=	7	33	122	5	=	7	6	139	10	=	7	33
104	9	=	8	36	122	11	=	8	30	140	1	=	7	27
105	9	=	7	49	123	4	=	7	6	140	1	=	8	28
105	15	=	7	42	125	1	=	7	7	140	4	=	8	1
105	18	=	7	7	127	3	=	7	23	140	13	=	7	44
106	2	=	8	31	127	9	=	8	15	142	4	=	7	6
107	1	=	8	34	128	5	=	8	15	142	13	=	8	39
108	1,6-12	=	7	33	129	2	=	8	15	145	1	=	8	15

RV			RPr		RV			RPr		RV			RPr	
S	M		P	S	S	M		P	S	S	M		P	S
147	2	=	7	33	169	4	=	8	16	191	6	=	8	39
148	3	=	8	4	169	5	=	8	15					
151	7	=	7	6	169	8	=	7	33					
156	1	=	7	33(2)	170	3	=	7	12					
161	8	=	8	32	171	2	=	8	15	2	9	=	7	33
161	8	=	8	15(2)	171	4	=	8	15	2	10	=	8	36
161	11	=	8	40	171	8	=	7	33	3	9	=	7	33
161	11	=	8	40	173	6	=	8	48	4	8	=	7	26
161	13	=	7	16	173	11	=	7	7	5	6	=	7	33
162	4	=	7	33	173	12	=	8	5	5	7	=	7	54
162	7	=	8	39	173	12	=	8	15	5	8	=	8	15
162	18	=	7	7	174	1	=	7	33	6	1	=	8	39
162	19	=	8	40	174	9	=	7	33	8	1	=	8	39
162	20	=	8	38	174	3	=	7	33	11	1	=	7	52
163	4	=	7	45	177	4	=	8	15	11	6	=	7	33
163	5	=	7	33	178	2	=	8	15	11	18	=	7	56
163	7	=	7	33	178	4	=	7	33	11	21	=	7	32
163	13	=	7	6	178	4	=	8	38	12	5	=	8	15
163	13	=	7	33	179	5	=	8	15	13	1	=	7	5
164	21	=	7	45	179	2	=	8	1	14	1	=	8	15
164	38	=	8	40	180	7	=	8	15(2)	14	6,7	=	7	19
164	33	=	7	33	180	10	=	7	22	14	8	=	8	36
165	7	=	8	36	182	1	=	8	50	14	9	=	8	33
165	12	=	7	7	182	5	=	7	33	14	10	=	8	15
165	12	=	8	36	184	2	=	8	1	15	1	=	7	18
165	13	=	7	6	185	8	=	8	15	15	4	=	7	7
166	6	=	7	45	186	1	=	8	38	15	9	=	7	7
166	8	=	7	33	186	10	=	7	6	15	10			
166	8	=	8	15	187	8	=	7	33		16	9,		
166	13	=	8	48	189	2	=	7	30		17	9,		
167	2	=	7	6	189	2	=	7	33		18	9,		
167	9	=	7	52	190	1	=	7	25		19	9,		
168	8	=	7	33	190	8	=	7	33		20	9 =	7	33

RV			RPr			kV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
17	4	=	7	33		34	9	=	8	38		13	6	=	7	32	
17	6	=	7	46		35	3	=	8	1		14	4	=	7	33	
18	7	=	7	6		35	10	=	7	7		14	5	=	8	36	
18	7	=	8	36		36	2	=	7	7		15	3	=	7	10	
19	2	=	7	6		36	2	=	8	36		15	5	=	7	6	
20	5	=	7	42		36	4	=	8	36		16	2	=	8	38	
19	7	=	7	33		36	4	=	7	33		17	1	=	8	50	
19	8	=	7	33		36	4	=	8	6		17	3	=	7	33	
23	7	=	8	38		36	6	=	7	6		17	5	=	8	38	
23	9	=	7	31		37	3	=	8	38		17	5	=	7	33	
23	13	=	8	36		37	3	=	7	7		18	1	=	7	33	
27	6	=	8	38		37	5	=	7	33		18	4	=	7	33	
27	6	=	7	33		37	6	=	8	38		18	3	=	7	33	
27	14	=	8	15		41	7	=	8	1		19	2	=	7	6	
28	7	=	8	4		41	10	=	7	43		22	3	=	7	6(2)	
29	2	=	7	33		41	13	=	7	33		23	1	=	7	33	
29	2	=	8	36		41	15	=	8	39		24	2	=	8	5	
29	3	=	8	1								24	4	=	8	39	
29	3	=	8	36					III			25	1	=	7	33	
29	6	=	7	22								26	1	=	7	7	
30	3	=	7	33		1	1	=	7	6		28	2	=	8	15	
30	6	=	8	4		1	6	=	7	33		28	5	=	7	33	
30	4	=	7	33		1	15	=	7	33		29	3	=	8	36	
30	10	=	7	27		3	1	=	7	33		29	5	=	7	33	
31	2	=	8	15		4	2	=	8	38		29	5	=	8	36	
31	4	=	8	39		4	3	=	7	6		29	6	=	7	33	
33	2	=	8	36		6	3	=	7	33		29	8	=	7	33	
33	4	=	8	36		8	1	=	7	33		29	10	=	8	36	
33	7	=	7	43		9	8	=	7	14		30	4	=	8	30	
33	11	=	7	33		10	3	=	8	15		30	6	=	8	5	
33	8	=	7	33		10	5	=	8	39		30	16	=	7	10	
33	15	=	7	33		10	8	=	7	29		30	16	=	8	36	
34	9	=	8	39		13	3	=	7	33		30	17	=	7	33	

RV		RPr		RV		RPr		RV		RPr	
S	M		P S	S	M	P	S	S	M	P	S
30	20	=	8 33	42	6	=	7 12	56	6	=	8 36
31	2	=	7 33	42	6	=	7 33	57	3	=	7 6
31	6	=	8 8	42	7	=	7 7	57	4	=	7 6
31	12	=	8 36	45	5	=	7 33	57	5	=	8 33
31	20	=	7 5	46	2	=	8 33	58	2	=	8 15
32	1	=	7 7(2)	46	2	=	8 36	58	5	=	7 23
32	2	=	7 33	47	1	=	7 33	58	6	=	8 40
32	2	=	8 35	48	4	=	7 7	60	4	=	8 36
32	2	=	8 36	49	1	=	7 33	60	5	=	8 38
32	3	=	7 33	50	1	=	7 7	60	5	=	7 33
32	5	=	7 33	50	2	=	7 33	61	5	=	7 6
33	2	=	7 6	50	4	=	8 33	62	1	=	8 15
33	3	=	7 6	50	4	=	8 36	62	8	=	8 39
33	5	=	7 6	51	5	=	7 33	IV			
33	9	=	8 4	51	10	=	7 13				
33	10	=	8 36	52	7	=	8 15				
35	1	=	7 33	53	3	=	7 33	1	8	=	8 50
35	1	=	7 7	53	5	=	8 35	1	10	=	8 16
35	1	=	8 35	53	5	=	7 45	1	19	=	7 6
35	6	=	7 7	53	6	=	7 45	2	14	=	7 33
35	8	=	7 7	53	11	=	8 36	2	14	=	8 15
36	1	=	8 1	53	11	=	7 33	2	15	=	7 33
36	2	=	8 36	53	14	=	8 39	3	2	=	8 15
36	3	=	7 33	54	2	=	8 36	3	8	=	7 33
36	3	=	7 33	54	8	=	8 10	3	10	=	8 15
36	9	=	7 12	54	5	=	7 6	3	14	=	7 33
36	9	=	8 16	54	13	=	7 53	4	3	=	7 33
38	1	=	8 36	54	15	=	7 7	5	5	=	8 36
39	1	=	7 6	54	15	=	7 27	5	13	=	7 6
40	1	=	7 33	54	17	=	8 38	5	14	=	7 33
40	5	=	7 33	54	22	=	8 38	6	1	=	8 1
41	1	=	8 16	55	2	=	8 5	6	6	=	8 15
41	6	=	7 12	55	3	=	7 6	6	7	=	7 33

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
6	7	=	7	26		18	13	=	7	33		32	15	=	8	39	
6	11	=	8	1		19	1	=	7	33		33	6	=	8	36	
7	2	=	7	15		20	5	=	7	6		34	3	=	7	6	
8	2	=	8	29		20	9	=	7 <sup>*</sup>	33		34	8	=	8	36	
9	7	=	7	55		20	10	=	7	27		35	4	=	7	33	
10	1	=	7	55		21	3	=	7	5		35	8	=	8	36	
10	2	=	7	15		21	10	=	7	33		36	4	=	7	33	
10	3	=	7	33		22	5	=	8	16		36	5	=	8	30	
10	7	=	8	50		22	6	=	8	16		36	7	=	8	15	
12	4	=	8	15		22	6	=	7	33		36	8	=	8	39	
12	4	=	7	10		24	8	=	7	6		36	9	=	8	38	
12	6	=	7	16		25	3	=	7	22		36	9	=	8	38	
15	5	=	8	15		26	1	=	8	36		38	5	=	7	6	
15	7	=	7	6		26	7	=	7	33		38	8	=	8	15	
16	1	=	8	36		27	2	=	8	15		39	3	=	8	36	
16	9	=	7	6		28	3	=	7	23		41	3	=	7	33	
16	16	=	7	5		28	5	=	7	33		42	9	=	7	33	
16	17	=	8	15		29	2	=	8	15		43	3	=	7	5	
16	20	=	7	26		29	4	=	7	6		43	3	=	8	15	
16	21,					30	1	=	7	30		43	6	=	8	1	
	17 21,					30	9	=	8	15		44	1	=	7	22	
	19 11,					30	23	=	7	33		44	3	=	7	22	
	20 11,					31	3	=	7	43		44	5	=	7	6	
	21 11,					31	4	=	7	43		46	1	=	7	32	
	23 11=	7	26			31	5	=	8	33		46	2	=	7	52	
16	17	=	8	15		31	6	=	8	15		50	6	=	7	33	
16	18	=	8	15		31	8	=	8	15		50	8	=	8	36	
16	20	=	7	33		31	8	=	7	26		51	2	=	8	1	
18	2	=	8	15		31	8	=	8	15		51	4	=	7	46	
18	3	=	8	36		31	11	=	8	29		51	7	=	8	15	
18	4	=	7	10		31	13	=	7	55		54	3	=	8	15	
18	5	=	7	10		32	1	=	8	16		55	6	=	7	33	
18	9	=	7	33		32	10	=	8	36		56	3	=	7	33	



RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
58	2	=	8	36		26	7	=	7	38		49	5	=	8	40	
58	2	=	8	36		26	8	=	7	33		51	5	=	7	33	
						27	3	=	7	33		51	13	=	7	22	
		V				28	3	=	8	36		52	1	=	7	33	
						28	6	=	8	15		52	3	=	7	31	
1	4	=	8	15		29	8	=	7	33		52	5	=	7	30	
1	5	=	8	36		30	7	=	8	4		52	11	=	7	33(3)	
2	7	=	8	16		30	7	=	7	33		52	13	=	7	33	
3	7	=	7	54		31	13	=	7	26		52	15	=	7	33	
4	5	=	7	7		32	6	=	7	7		52	16	=	7	33	
5	4	=	7	27		32	12	=	7	33		53	5	=	8	15	
7	2	=	7	33		33	3	=	7	33		54	1	=	8	15	
7	4	=	8	15		33	7	=	7	33		54	5	=	8	36	
7	5	=	7	33		35	7	=	8	39		54	6	=	7	33	
7	7	=	8	15		35	8	=	8	28		54	6	=	8	31	
9	7	=	8	39		38	1	=	7	33		54	10	=	8	36	
10	6	=	7	33		38	5	=	7	26		54	15	=	7	46	
12	13	=	7	40		41	7	=	8	28		54	15	=	8	38	
16	1	=	7	33		41	13	=	7	33		55	5	=	8	31	
16	4	=	7	33		41	14	=	7	6		55	7	=	8	38	
16	5	=	7	33		41	17	=	7	33		55	8	=	8	36	
17	4	=	7	33		42	6	=	8	36		55	10	=	7	6	
17	5	=	7	33		42	11	=	7	56		57	2	=	8	40	
22	1	=	7	33		42	13	=	8	4		57	7	=	8	38	
22	2	=	7	38		42	15	=	7	6		57	8	=	8	38	
22	2	=	7	33		43	3	=	8	35		58	4	=	8	36	
23	1	=	8	39		43	8	=	7	6		58	8	=	8	38	
23	4	=	8	15		44	9	=	7	45(2)		59	1	=	7	33	
24	1	=	8	36		45	4	=	8	15		59	3	=	8	38	
24	1	=	7	6		45	5	=	8	36		59	6	=	7	6	
24	3	=	8	39		45	6	=	8	32		61	1	=	8	15	
24	3	=	7	33		45	6	=	8	36		61	8	=	8	15	
25	1	=	7	6		45	9	=	7	6		61	14	=	7	45	

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THE RUP  
REFH 3 3 3 3 3 3  
C 1 2 3 4 5 6

## Lengthening in the RV = RPr

87

RV		•	RPr		RV		•	RPr		RV		•	RPr	
S	M		P	S	S	M		P	S	S	M		P	S
66	4	=	7	33	1	6	=	8	36	16	18	=	7	33
73	1	=	7	23	1	9	=	8	36	16	30	=	7	33
73	4	=	8	1	2	9	=	7	55	16	41	=	7	19
70	4	=	8	28	2	2	=	8	15	16	43	=	7	33
73	8	=	8	1	2	7	=	7	33	16	44	=	7	6
74	1	=	7	33	2	11	=	7	6	16	44	=	8	40
74	3	=	7	6	3	2	=	8	35	16	45	=	7	33
74	5	=	8	8	3	3	=	7	33	16	48	=	7	46
74	6	=	7	33	4	1	=	7	33	17	1	=	7	33
74	9	=	7	17	4	8	=	7	33	17	3	=	7	33
78	8	=	7	33	5	4	=	7	33	17	13	=	7	33
79	3	=	7	33	6	1	=	7	6	18	8	=	8	36
79	8	=	7	24	8	1	=	8	40	18	8	=	7	26
79	9	=	7	33	8	7	=	7	33	18	11	=	7	26
82	4	=	7	33	9	6	=	8	31	18	13	=	7	22
82	7	=	7	22	10	5	=	7	33	18	13	=	7	23
83	1	=	7	6	11	6	=	7	33	18	15	=	7	33
83	7	=	8	36	12	5	=	8	7	19	12	=	8	11
83	8	=	8	36	14	6	=	7	6	19	12	=	7	15
83	10	=	8	1	15	1	=	7	17	20	8	=	8	36
85	1	=	8	36	15	5	=	8	39	20	12	=	8	33
85	5	=	7	17	15	9	=	8	15	21	10	=	8	49
85	6	=	7	17	15	13	=	8	10	22	5	=	7	25
85	7	=	8	15	15	15	=	7	51	22	8	=	7	33
85	8	=	8	15	15	18	=	7	56	23	7	=	7	33
87	5	=	7	46	16	2	=	8	40	23	8	=	7	52
87	8	=	7	33	16	3	=	7	54	23	9	=	8	15
87	6	=	8	39	16	43	=	7	31	24	2	=	7	33
87	9	=	7	33(2)	16	6	=	7	24	24	9	=	7	17
					16	11	=	7	30	25	1	=	7	17
					16	12	=	7	6	25	2	=	8	34
					16	16	=	7	17	25	3	=	8	36
1	2	=	7	33	16	17	=	7	49	25	7	=	8	15

VI

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
25	7	=	8	36		45	27	=	7	52		63	10	=	8	36	
25	9	=	7	33		46	3	=	7	33		65	4	=	8	36	
25	9	=	8	36		46	9	=	7	33		65	6	=	7	33	
26	1	=	7	39		46	10	=	8	15		66	5	=	7	5	
27	7	=	7	17		46	11	=	8	15		66	5	=	7	26	
28	6	=	8	36		46	12	=	8	15		71	3	=	7	33	
29	6	=	7	33(2)		47	7	=	7	33(2)		75	8		7	49	
30	2	=	7	33		47	14	=	7	53		75	11	=	7	45	
30	3	=	7	26		48	17	=	8	35		75	17	=	7	36	
30	4	=	7	6		48	19	=	7	50							
32	2	=	8	36		49	4	=	7	6							
32	4	=	7	6		49	10	=	7	25							
33	5	=	7	33		49	11	=	8	36		1	4	=	7	45	
36	1	=	8	36		49	15	=	7	33		1	20	=	7	33	
36	4	=	8	36		50	7	=	8	15		1	25	=	7	33	
37	3	=	7	26		50	9	=	7	33		1	24	=	8	36	
38	3	=	7	42		50	11	=	8	36		2	1	=	7	33	
38	5	=	7	33		50	15	=	7	33		3	3	=	7	6	
39	5	=	7	33		50	15	=	8	40		3	8	=	7	33	
40	1	=	8	36		51	3	=	7	6		6	5	=	7	7	
40	1	=	7	33		51	5	=	8	38		7	1	=	7	33	
40	4	=	7	33		51	6	=	8	36		7	7	=	7	33	
41	5	=	8	36		51	6	=	8	15		8	7	=	7	33	
42	2	=	7	33		51	13	=	7	10		9	5	=	7	6	
42	2	=	7	40		51	14	=	7	10		10	3	=	7	6	
42	4	=	8	39		51	15	=	8	15		10	4	=	8	39	
44	9	=	7	33		51	15	=	7	33		11	3	=	7	33	
44	15	=	7	6		52	7	=	7	33		11	4	=	7	33	
44	17	=	7	10		56	2	=	8	15		15	1	=	8	39	
44	18	=	8	15(2)		56	6	=	7	33		15	13	=	7	32	
45	11	=	8	49		59	1	=	8	29		15	14	=	7	29	
45	14	=	8	39		61	6	=	7	50		16	8	=	7	33	
45	23	=	8	15		61	6	=	7	33		18	17	=	8	36	

VII

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
18	21	=	7	33		30	4	=	7	33		56	15	=	7	5	
18	24	=	8	36		31	2	=	8	15		56	21	=	8	36	
18	25	=	7	33		31	2	=	8	10		56	22	=	8	15	
20	3	=	7	33		31	4	=	7 <sup>•</sup>	13		57	4	=	8	36	
20	6	=	7	26		31	10	=	8	9		57	7	=	7	6	
20	7	=	8	40		31	12	=	10	40		58	1	=	8	36	
21	1	=	7	33		32	7	=	7	33		60	3	=	8	15	
21	6	=	7	54		32	7	=	8	39		60	10	=	8	38	
21	9	=	8	15		32	8	=	7	33		61	4	=	7	33	
22	1	=	7	33		32	8	=	7	33		62	6	=	7	33	
22	3	=	7	33		32	9	=	8	38		63	5	=	7	45	
22	4	=	8	59		32	24	=	7	43		63	6	=	7	33	
22	4	=	7	33		32	25	=	8	39		67	1	=	7	6	
22	4	=	7	33		32	25	=	7	33		67	10	=	7	33	
22	8	=	7	26		32	26	=	7	33		69	2	=	7	32	
23	1	=	8	36		33	2	=	8	36		69	2	=	7	33	
23	4	=	7	6		34	19	=	8	48		69	8	=	7	33	
24	3	=	7	6		33	4	=	8	36(2)		72	3	=	7	6	
24	6	=	7	33		36	9	=	7	6		74	4	=	7	5	
26	4	=	7	33		37	5	=	7	33		74	5	=	7	33	
26	5	=	7	33		39	7	=	7	33		75	8	=	7	33	
27	1	=	8	35		40	7	=	7	33		77	4	=	7	10	
27	2	=	7	55		42	2	=	7	33		77	4	=	8	36	
27	2	=	7	33		42	5	=	7	10		79	4	=	8	36	
27	4	=	7	26		43	5	=	7	33		83	2	=	7	45	
28	1	=	7	42		45	3	=	8	15		83	5	=	8	15	
28	5	=	8	38		46	1	=	8	36		83	5	=	7	33(3)	
29	1	=	7	33		48	4	=	7	33		88	2	=	7	15	
29	2	=	7	17		48	4	=	7	38		88	5	=	8	36	
29	3	=	7	33		54	1	=	8	38		88	6	=	8	15	
29	4	=	8	15		55	7	=	7	37		89	1.4	=	7	33	
30	1	=	7	33		56	1	=	7	15		89	3	=	8	39	
30	2	=	8	40		56	7	=	7	33		90	1	=	7	6	

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
90	1	=	7	33		2	28	=	7	6		12	3	=	7	46	
92	3	=	7	6		2	41	=	7	33		12	17	=	8	36	
93	6	=	7	26		2	32	=	7	23		12	19	=	7	33	
93	7	=	7	6		2	42	=	7	33		12	22	=	8	36	
96	1	=	8	36		3	1	=	7	33		13	3	=	7	33	
97	7	=	7	33		3	1	=	7	33		13	5	=	8	13	
97	8	=	8	36		3	8	=	7	33		13	7	=	8	39	
98	4	=	7	33		3	9	=	7	46		13	7	=	7	33	
100	1	=	7	33		3	10	=	7	46		13	7	=	8	36	
102	3	=	7	35		3	11	=	7	53		13	14	=	8	1	
103	2	=	8	36		3	12	=	7	53		13	14	=	7	33	
103	3	=	7	33		3	13	=	7	10		13	20	=	8	32	
103	15	=	7	33		3	17	=	7	33		13	25	=	7	52	
103	15	=	8	36		3	18	=	8	39		13	25	=	8	36	
VIII						4	1	=	7	33		15	6	=	7	22	
						4	1	=	7	23		15	6	=	8	36	
						4	4	=	7	7		15	12	=	8	13	
1	1	=	8	15		4	8	=	8	40		15	13	=	8	36	
1	12	=	7	33		4	10	=	7	33		16	1	=	8	15	
1	16	=	7	33		4	11	=	8	32		16	10	=	7	6	
1	17	=	7	33		4	12	=	7	45		16	12	=	8	33	
1	19	=	7	32		5	33	=	7	6		16	12	=	7	6	
1	21	=	8	15		6	18	=	8	39		17	1	=	8	39	
1	25	=	7	13		6	32	=	8	39		17	1	=	8	39	
1	30	=	8	15		6	39	=	7	52		17	4	=	7	33	
2	1	=	7	33(2)		6	39	=	7	33		17	10	=	7	46	
2	15	=	7	33		7	9	=	8	39		17	11	=	8	39	
2	21	=	7	12		7	11	=	8	16		18	10	=	8	36	
2	23	=	7	33		7	12	=	8	15		18	11	=	7	54	
2	22	=	8	15		7	13	=	7	33		18	22	=	8	5	
2	22	=	8	1		7	20	=	7	33		19	1	=	7	7	
2	23	=	7	33		12	1	=	7	46		19	20	=	7	46	
2	26	=	8	15		12	2	=	7	46		19	20	=	7	52	

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
19	23	=	7	33		24	25	=	7	46		41	2	=	7	17	
19	24	=	8	40		25	15	=	8	15		42	2	=	7	33	
20	1	=	7	31		25	21	=	8	36		42	6	=	7	33	
20	1	=	8	36		26	1	=	8	1		44	23	=	8	32	
20	3	=	7	12		26	20	=	7	12		45	1	=	8	15	
20	6	=	7	45		26	23	=	7	52		45	8	=	7	33	
20	19	=	7	17		27	3	=	8	5		45	13	=	7	12	
20	21	=	8	15		27	4	=	7	33		45	20	=	7	33	
20	23	=	8	36		27	4	=	8	15		45	22	=	8	39	
20	24	=	8	32		27	5	=	7	33		45	22	=	7	16	
20	26	=	8	36		27	9	=	7	26		45	35	=	7	33	
20	26	=	7	37		27	10	=	7	5		45	38	=	7	33	
20	26	=	7	33		27	14	=	8	15		45	38	=	8	39	
21	6	=	7	6		27	18	=	7	10		45	40	=	8	39	
21	7	=	7	26		30	2	=	8	36		46	4	=	8	15	
21	7	=	7	33		31	15	=	7	5		46	11	=	7	33	
21	8	=	7	33		32	7	=	8	15		46	11	=	7	26	
21	10	=	8	15		32	17	=	7	42		46	25	=	8	15	
22	1	=	7	33		32	19	=	8	4		47	1	=	7	54	
22	4	=	7	6		32	23	=	7	33		47	2	=	7	33	
22	10	=	7	5		32	24	=	7	33		47	11	=	8	31	
22	13	=	8	8		33	3	=	7	5		47	15	=	8	15	
23	1	=	7	33		33	13	=	7	6		47	17	=	7	33	
23	10	=	7	5		33	17	=	8	15		48	6	=	8	9	
26	1	=	8	31		33	18	=	8	15		48	8	=	8	35	
23	27	=	7	39		34	3	=	7	33		48	9	=	8	36	
24	1	=	7	17		34	11	=	8	39		48	14	=	8	38	
24	6	=	8	15		36	1-6	=	7	33		50	1	=	7	33	
24	7	=	8	1		37	1-6	=	7	33		51	3	=	7	6	
24	11	=	8	32		37	5	=	7	33		51	5	=	7	12	
24	16	=	7	33		38	9	=	7	33		52	8	=	8	49	
24	23	=	7	33		41	1	=	7	17		53	4	=	7	45	
24	24	=	7	54		40	1	=	8	15		53	6	=	8	4	

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
53	6	=	8	30		75	13	=	7	33		93	21	=	7	43	
60	2	=	7	6		75	16	=	7	12		95	2	=	7	13	
60	6	=	7	33		75	16	=	7	33		95	3	=	7	33	
60	11	=	7	53		76	7	=	7	33		95	4	=	8	49	
60	12	=	7	33		79	7	=	7	33		96	2	=	8	36	
60	14	=	7	39		80	6	=	7	50		96	12	=	7	33	
61	3	=	7	12		80	10	=	7	5		97	7	=	7	33	
61	4	=	7	5		81	1	=	8	16		97	8	=	8	6	
61	5	=	7	17		81	2	=	7	12		97	8	=	7	35	
61	8	=	7	23		81	9	=	7	5		98	7	=	7	33	
61	12	=	7	40		82	2	=	7	33		98	11	=	7	33	
61	17	=	7	56		83	7	=	7	33		99	2	=	7	33	
62	1	=	7	19		83	9	=	8	15		100	2	=	7	33	
63	5	=	7	17		83	9	=	7	33		100	7	=	8	39	
64	10	=	8	39		84	3	=	8	39		101	10	=	7	33	
64	11	=	8	39		84	3	=	7	33		102	7	=	7	6	
66	2	=	7	7		84	6	=	7	56		102	14	=	8	39	
66	7	=	7	33		85	9	=	7	33		103	2	=	7	6	
66	9	=	7	17		86	3	=	8	15		103	9	=	7	6	
66	10	=	7	17		88	2	=	7	5							
66	11	=	8	15		89	4	=	8	13		IX					
66	13	=	8	15		89	7	=	8	36							
66	14	=	7	33		90	2	=	7	7		1	5	=	7	6	
67	6	=	7	37		90	3	=	7	42		4	1 10	=	7	33	
69	16	=	8	1		92	9	=	7	33		4	1	=	7	33	
69	16	=	7	32		92	9	=	7	51		4	2	=	7	30	
70	9	=	7	17		92	18	=	7	12		6	9	=	7	33	
70	15	=	7	7		92	26	=	8	15		7	7	=	7	33	
71	7	=	7	33		92	28	=	7	33(3)		9	7	=	7	50	
71	10	=	7	6		92	29	=	7	33		9	8	=	7	33	
74	11	=	8	39		92	30	=	7	33		9	8	=	8	39	
75	1	=	7	12		93	11	=	7	26		9	8	=	8	39	
75	2	=	7	6		93	12	=	7	33		10	1	=	8	39	

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
10	5	=	8	39		64	16	=	7	6		87	9	=	7	33	
14	2	=	8	8		65	17	=	7	33		88	7	=	7	5	
14	4	=	7	33		65	19	=	7	33		90	4	=	8	36	
15	2	=	7	23		65	28	=	7	22		90	6	=	7	33	
15	3	=	7	33		66	11	=	7	6		91	4	=	7	33	
19	1	=	8	13		66	12	=	7	6		91	6	=	7	33	
20	2	=	8	15		67	6	=	7	33		92	2	=	7	6	
21	5	=	7	38		68	1	=	7	6		93	5	=	7	5	
29	3	=	7	33		68	10	=	7	33		93	5	=	8	40	
29	5	=	7	33		69	10	=	7	33		96	2	=	8	34	
30	6	=	7	33		70	2	=	8	40		96	11	=	8	40	
31	2	=	7	33		70	2	=	7	33		96	12	=	7	33	
31	4	=	7	33		71	10	=	8	36		96	17	=	8	40	
35	3	=	7	33		72	2	=	7	33		97	3	=	8	7	
40	3	=	7	33		72	8	=	8	1		97	3	=	8	7	
40	5	=	8	39		72	9	=	8	16		97	12	=	8	36	
41	6	=	7	33		75	5	=	8	14		97	15	=	7	33	
45	4	=	8	1		79	5	=	7	33		97	20	=	8	36	
46	4	=	8	29		80	1	=	8	36		97	21	=	7	33	
47	4	=	7	33		80	4	=	8	36		97	22	=	8	8	
48	5	=	7	33		81	2	=	7	6		97	25	=	7	33	
50	1	=	8	39		81	2	=	7	33		97	27	=	7	33	
51	2	=	7	33		81	3	=	8	32		97	36	=	7	33(2)	
53	2	=	8	15		81	3	=	7	33		97	38	=	8	1	
57	1	=	7	6		82	4	=	8	36		97	39	=	7	46	
61	3	=	7	33		82	5	=	7	33		97	44	=	8	36	
61	15	=	7	33		84	1	=	7	10		97	44	=	8	36	
61	15	=	7	33		84	5	=	8	13		97	48	=	7	33	
61	19	=	7	37		85	4	=	8	39		97	49	=	7	43	
61	26	=	8	39		85	8	=	8	40		97	49	=	7	33	
61	28	=	7	10		86	6	=	7	33		97	51	=	7	44	
61	30	=	7	33		87	1	=	7	6		100	1	=	7	43	
62	21	=	7	53		87	6	=	8	15		100	3	=	7	33	



RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
101	3	=	7	43		9	14	=	7	17		25	4	=	7	33	
101	13	=	7	54		9	14	=	8	36		25	7	=	8	39	
103	1	=	7	27		9	14	=	7	33		26	1	=	7	6	
104	2	=	7	53		11	4	=	7	33		27	9	=	7	33	
104	3	=	7	33		11	9	=	8	35		28	7	=	7	33	
104	4	=	8	7		11	9	=	7	33		28	8	=	7	45	
104	4	=	8	36		12	2	=	7	33		29	8	=	8	15	
104	4	=	8	39		12	3	=	8	8		30	1	=	8	36	
107	1	=	8	39		12	5	=	8	15(2)		30	3	=	7	33	
107	12	=	7	6		12	9	=	8	35		30	5	=	7	6	
107	24	=	8	1		14	2	=	7	45		30	8	=	7	33	
108	2	=	7	6		14	7	=	7	45		30	11	=	7	33	
108	4	=	7	46		14	10	=	7	33		30	12	=	8	36	
108	7	=	7	32		14	13	=	8	39		30	14	=	8	36	
108	10	=	7	33		15	4	=	8	15		32	5	=	7	6	
110	1	=	7	17		15	4	=	7	33		32	5	=	8	39	
110	4	=	7	6		15	6	=	7	7		33	3	=	7	33	
111	2	=	7	45		15	11	=	7	33(2)		34	4	=	8	31	
						16	3	=	8	36		34	8	=	8	36	
						16	13	=	8	39		34	14	=	8	38	
						18	5	=	7	33		35	1	=	7	33	
						18	14	=	8	33		35	2	=	7	22	
						20	10	=	7	33		35	10	=	7	30	
						21	4	=	8	36		35	11	=	8	40	
						22	10	=	8	8		35	11	=	8	36	
						22	11	=	7	5		36	2 12	=	7	33	
						22	15	=	7	10		36	10	=	8	15	
						23	3	=	7	33		42	1	=	7	27	
						23	6	=	7	12		42	2	=	8	36	
						23	7	=	7	12		42	3	=	8	36	
						25	1	=	7	33		42	3	=	8	38	
						25	2	=	7	33		42	4	=	7	33	
						25	3	=	7	33(2)		42	6	=	8	15	

RV			RPr			RV			RPr			RV			RPr		
S	M		P	S		S	M		P	S		S	M		P	S	
42	3	=	7	35		61	21	=	7	33		82	2	=	7	45	
43	10	=	8	36		61	22	=	7	33		83	3	=	7	27	
43	1	=	7	6		61	24	=	7	33		83	7	=	7	29	
43	6	=	8	15		61	27	=	7	17		83	7	=	7	33	
43	2	=	7	33		61	27	=	8	30		84	5	=	7	33	
43	2	=	8	28		63	2	=	8	39		84	27	=	7	33	
44	4	=	7	33		63	3	=	8	14		84	29	=	8	39	
45	2	=	7	33		63	4	=	7	33		88	6	=	8	1	
47	1	=	7	33		63	8	=	7	33		88	14	=	7	6	
47	1	=	7	12		63	8	=	8	14		88	17	=	7	45	
47	6	=	7	6		63	10	=	8	14		89	1	=	8	15	
48	5	=	8	38		63	13	=	8	36		89	17	=	7	33	
48	7	=	7	43		63	14	=	8	14		93	4	=	8	15	
49	11	=	7	33		63	17	=	7	33		93	9	=	7	10	
49	5	=	7	50		64	16	=	7	33		94	1	=	8	36	
51	7	=	7	33		64	17	=	7	33		94	14	=	8	29	
52	3	=	7	33		66	14	=	8	36		94	14	=	8	4	
53	2	=	8	36		67	5	=	7	7		95	2	=	8	36	
53	<u>6</u>	=	8	28		67	6	=	8	36		95	13	=	8	15	
53	8	=	8	36		67	11	=	8	36		95	14	=	7	33	
55	5	=	7	33		68	3	=	7	7		96	12	=	7	33	
59	3	=	7	10		68	5	=	7	7		97	2	=	7	33	
59	4	=	8	37		68	8	=	8	36		98	8	=	8	30	
59	5	=	8	36		69	4	=	8	36		99	12	=	7	33	
59	6	=	8	35		69	5	=	7	29		101	2	=	8	36	
60	8	=	7	33		70	8	=	8	15		101	7	=	8	36	
60	9	=	7	33		70	10	=	8	36		101	8	=	8	36	
61	9	=	7	5		72	6	=	7	33		101	10	=	8	1	
61	10	=	7	5		72	7	=	7	33		101	11	=	8	4	
61	11	=	7	5		77	1	=	8	15		102	3	=	8	39	
61	13	=	7	33		78	8	=	8	30		102	6	=	8	15	
61	14	=	8	35		81	5	=	7	33		103	4	=	8	36	
61	20	=	7	5		81	7	=	7	33		103	11	=	8	36	

RV		RPr		RV		RPr		RV		RPr	
S	M	P	S	S	M	P	S	S	M	P	S
103	13	=	8 40	126	8	=	8 36	147	5	=	7 5
103	13	=	8 31	126	8	=	8 40	148	5	=	8 49
104	1	=	8 36	127	6	=	7 33	149	2	=	7 45
107	3	=	7 33	128	4	=	8 36	149	5	=	7 33
107	11	=	8 40	129	4	=	7 7	152	4	=	8 39
108	3	=	7 33	129	6	=	7 33	152	5	=	8 39
108	9	=	7 33	130	2	=	8 1	156	3	=	8 39
111	2	=	8 36	132	3	=	7 33	156	5	=	7 31
111	4	=	8 36	135	1	=	7 33	158	2	=	7 33
112	3	=	8 36	136	3	=	8 39	166	3	=	7 33
112	6	=	7 33	136	7	=	8 15	176	1	=	7 33
112	10	=	8 35	137	1	=	8 39	176	2	=	7 19
113	10	=	8 39	137	1	=	8 39	178	1	=	7 17
115	1	=	7 33	138	1	=	7 45	178	1	=	8 40
116	1	=	7 33	139	4	=	7 16	180	1	=	8 36
116	5	=	7 7	139	5	=	8 15	180	2	=	8 36
120	3	=	8 38	140	1	=	7 6	181	1	=	8 36
120	9	=	7 33	143	1	=	8 39	182	1	=	7 33
126	2	=	7 46	143	3	=	7 33	182	2	=	7 33
126	2	=	8 34	143	5	=	7 6	182	3	=	7 33
126	6	=	7 17	145	3	=	7 33				

## XI

*The Commentary*

Turning now to the special consideration of the commentary on the text we may note the following points —

1 It is extremely curt and concise and is written virtually in a sūtra style. At places, it leaves us entirely at the mercy of guess and conjecture. Cp 73 76, 168, 246 and 280, where the commentator, in some respects, is more obscure and concise than the text<sup>1</sup>

1 Cp notes on these sutras. On 116 he says 'trirakrantagrahanat'. Here 'trih' means trivaram=three times. Similar is "trirdvih" on 280. It was only by a stroke of good fortune that I hit at the right meaning of these mystic utterances.

2 The text has not come down to him as perfectly authoritative and sacred and he rightly questions the validity of some sūtras<sup>1</sup>, prescribes vārtikas<sup>2</sup>, and finally provides for its deficiencies<sup>3</sup>

3 He makes extensive use of the adhikāras and this shows that he knew the tradition of the Sāmavedic grammar exceptionally well. These adhikāras are of two kinds, i.e. adhyāhāras, where the thing is not said in the text, but has to be implied, as in 1 133, 116, 146, and 236, and the adhikāras, which are supplied by the text, as in 20, 22, 28, 46, 54, 56, 59, 61, 67, 86, 96, 107, 109, 110 115, 146, 185, 237, 238, 242, 243, (2), 244, (2) 247, 255, 264, 281, 282 and 284

4 He seems to be well acquainted with the Ganapātha of Pāṇini Cp 128 with note

5 Here and there he oversteps the limits of a Prātiśākhya Cp 225 where he cites examples from Sāmavedic literature and then draws one from RV and another from Aitaraya brāhmaṇa

6 In citing examples he uses the following methods —

- (i) He cites the opening of the verses, though the real example lies somewhere on in the stanza Cp note on 279
- (ii) He names the melodies Cp 112, 113, 150, 162, 181, 260, 283, 284
- (iii) He names the verses Cp note on I
- (iv) He cites the neighbouring word in a verse Cp 76, 116
- (v) At places he gives the half of a word as an example Cp 148

1 Cp 157 and 280

2 Cp 143, 229, 243 245

3 Cp 159, 226, 256, 238, 272

7 At places the commentary seems incomplete Cp 141, 150 and 239 The last portion of the commentary on these sūtras seems to be lacking in something That there was another, and possibly a larger recension of the commentary, is indicated by the Ms B on the 116, where the extra reading, not found in Burnell, has been given in the footnotes The fact is confirmed by the author of the gloss on the Vivṛti<sup>1</sup>, who on the rule 56, clearly draws from a recension of the commentary, larger than that available to us

## XII

### *Who was the author of the Commentary ?*

For determining the personality of the commentator, we have no data whatever, except that the author of the gloss on Pāṇinīyaśikṣā once quotes from the commentary in the name of Audavraja<sup>2</sup>, which is clearly wrong, as has been already shown

About his place we know absolutely nothing and for his period we have only references, which though too few and indefinite to yield any unchallengable result need to be put here Our commentator cites on the rule 90 Nakulam<sup>3</sup>khācārya, who is unfortunately nowhere mentioned in the Sanskrit literature, nor in any Worterbuch or list of Mss, and he is the only authority whom our commentator cites and that two only once

But there is a ray of hope Simon<sup>4</sup> has shown that Upādhyāyājātaśatru, the commentator on Puspasūtra, lived about 950 A D, and we know from his work that he utilised the ancient commentary of Bāhūkācārya or Bāhūka bhāsyakāra<sup>4</sup>, who must have been a fairly ancient scholar This

1 Cp Rktantravivṛti on rule 56

2 "Audavrajirapī "sparsāvargasya sparsāgrahane ca jñeyam" p 11 Cp it with RT 13

3 Simon, PpS p 499

4 Simon, PpS p 498

Bahūka, on PpS 7 288 quotes from our commentary<sup>1</sup> and this makes so much certain, that our commentator is older than Bāhūka and may have flourished about the beginning of the Christian era

One thing more Our commentator cites exmples from the two Ārcikas, the two Gānas, Mahānāmnis, the two Śrauta-sūtras, the Brāhamanas, but nowhere from the later Gānas i e the Ūha and Ūhya gānas, which are supposed "pauruseya" This may be significant, but we cannot infer any statable result from this

### XIII

*Can we improve the text of the SV with the help of the Prātisākhya ?*

The question is of the utmost importance, but the RT and the Commentary offer little help in this matter<sup>2</sup> Śaurisūnu, the author of Laghurktantrasangraha, who is more exhaustive than either, registers some cases, where the text of Benfey is at variance I shall concern myself here only with one rule, which prescribes the omission of visarjanīya, when followed by *ś* in conjunction with a consonant Śaurisūnu registers the following examples of this rule —

Śaurisūnu	SV	Benfey
vaca stuse	I 87	The same
viśa stavetātithih	I 85	do
parā dusvapnyam	I 141	do
sakhāya stoma•	I 164	do
ya sma śrutavarman	I 89	do
jagata swardrśam	I 233	jagatah swardrśam

1 It runs "atra hi" gatiscantasthamāpadyate (cp RT 110) iti yakara pattih | "ramadhye" (RT 159) iti lopah punaranena vicanena bhogapakaram bhavattī eṣam bahuka bhagyakareṇa vyakhyanam kṛtam | asmadguravastu bruvate | " Simon has confused here the sutras of Rt Cp PpS p 676 n 2

2 Cp however, "udag nya, va" Benfey SV 1 279, while the rule 173 and the Commentary require "udañ nyag va"

ā bhara svarvān	I	254	ā bharah svarvān
vaca stotram	I	255	vacah stotram
bodhā na stomam	I	313	The same
mataya svaryuvah <sup>1</sup>	I	375	matayah svaryuvah
vira stavate	I	385	The same
sakhāya stomyam	I	387	do
tamu va stuse	I	410	do
sacetasa svasare	I	457	sācetasah svasare
svādhyā svarvidah	I	508	svādhyah svarvidah
gomata stotrbhyo	II	179	The same
indava svarvidah	II	566	indavah svarvidah
esa sya dhārayā	II	584	The same
nakī svaśva	II	300	nakih svaśva
prthu svaruh	II	687	prthuh svaruh
hi stha svah patī	II	351	hi sthah svah patī
yukta stotrbhyah	II	435	The same
pavamāna svardrśam	II	134	pavamānah svadh- varah in II 611
ṛityāpa svarvidah	II	676	ṛityāpah svarvidah
ya snihitisu <sup>2</sup>	II	728	yah snihitisu
maghona sma	II	1030	maghonah sma
usasa svā 3 rgāh	II	1225	usahah svā 3 rgāh
mā na starabhimātaye	II	770	The same
svādiya svādunā	II	835	svādiyah svādunā
rādha stuvate	II	836	The same
svādo svādiyah	II	834	svādoh svādiyah
revata stotā	II	1157	The same
balaviṣṇāya sthavirah	II	1206	balaviṣṇāyah stha- virah

1 The Mss A and B both read "matayarvidah" (= mataya svarvidah) which is not found in the SV. It however, occurs in RV 10 43 1 which reads —

"acca ma indram matayah svarvidah", for which SV has —

"acca va indram mataya svaryuvah "

2 Mark "snihiteṣu" in A and B, where Benfey has "snihitiṣu "

yo na svo'rano	II 1225	The same
arepasa svādhyā svar-		
vidah (2)	II 451	arepasah svādhyah svarvidah

It will be clear from the above-shown table that, out of 37 times, Benfey observes the rule of the *Sāmavedic* grammar only 17 times and violates it 20 times, without showing any reason whatsoever. Other anomalies<sup>1</sup> may be found upon a minute examination of the text, and the same will be treated in detail in the introduction of the *Laghurktantrasangraha* and *Sāmasaptalaksana*, the publication of which may necessitate a fresh edition of the *Sāmaveda*.

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1 Cp also "pari nah" Benfey SV II 247 and 560, where *Laghurktantrasangraha* and VPr III 88 (*pari na iti śakṛtāyanah*) require "pari nah". Cp RV 8 47 5, 9 54 5, 9 64 18 etc, JS and my note on RT 274.





॥ ऋक्तन्त्रम् ॥



# अथ ऋक्तन्त्रम्

ओं नमः श्रीसामवेदाय ।

## [ अथ प्रथमः प्रपाठकः ]

अथ वाचो वृत्तिं व्याख्यास्याम । वायुप्रकृतिमाचार्या । वायुर्मूर्च्छंश्चासी  
भवति । श्वासो नाद इति शाकटायन । वायुरयमस्मिन् काये मूर्च्छत्यटतीत्ये  
षोऽर्थः । स खलु खविशेषप्रतिपन्न कण्ठ<sup>१</sup> प्रतिपन्न श्वसितिर्भवति । स श्वसिति  
शिरः प्रतिपन्न आकाशमद्वारक नदतिर्भवति । तस्येदानीं नदतेर्जिह्वाग्रेण्य-  
माणस्य व्यक्तय प्रादुर्भवन्ति वर्णानामोष्ठया कण्ठयास्तालव्या मूर्धन्या दन्त्या  
नासिक्या जिह्वामूलीया इति । तद्यथा त्रपुकारस्त्रपु विलाप्य बिंबे निषिञ्चेद्य य  
बिम्बदेशे तत्त्रपु निषिञ्च्यते ततस्ततो द्रव्याणां व्यक्तिर्भवति काञ्चीमेणिके  
रुचिक<sup>२</sup> स्वस्तिक इत्येव य यमेय खविशेष जिह्वाग्रेण स्पृशति ततस्ततो वर्णानां

1 Is wanting in A B C Bur has  
ऋक्तन्त्रव्याकरणम् ।

2 श्री is wanting in Bur ओ नम ऋग्वे  
दाय D

3 श्री गुरुभ्यो नम । अथ वाचो वृत्तिं व्या  
ख्यास्याम । C

4 C and Bur add च् to छ, while A B  
D omit it

5 ख is wanting in A B

6 कण्ठप्रति० B

7 श्वसिति भवति D

8 स is wanting in D

9 विपुलाप्य B विलाप्य D

10 बिंब० B

11 काञ्चीमेणिके के A काञ्चीमेणिके B काञ्ची-  
मेणिको D

12 रुचिक Bur

13 अय is wanting in Bur

व्यक्तिर्भवत्योष्ठयानां कण्ठयानां तालव्यानां मूर्धन्यानां दन्त्यानां नासिक्यानां जिह्वामूलीयानामिति । एवमुत्पन्नानां वर्णानामुपदेशोद्देशः । उद्देशे सङ्गाकरणम् । उपदेशे प्रत्याहारः सिद्धैस्तद्यथाध्वर्योरुपदेशः वक्ष्याम । अथ वर्णां सङ्गा-  
प्रत्याहारसमा ॥ १ ॥

- 5 अ इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति लृ इति  
लृ इति समानानि । ए इति ऐ इति ओ इति औ इति सन्ध्यक्षराणि ।  
आयाहीवोयीनाम् ( ११ a ) गतिरन्त इति खरा । अथ व्यञ्जनाणि । किति  
खिति गिति घिति ङिति कवर्गः । चिति छिति जिति झिति ञिति चवर्गः ।  
टिति ठिति डिति ढिति णिति टवर्गः । तिति थिति दिति धिति निति तवर्गः ।  
10 पिति फिति बिति भिति मिति पवर्गः । इति स्पर्शा । अथान्तस्था । यिति  
रिति लिति वित्यन्तस्था । अथोष्माणोदिति शिति<sup>१</sup> पिति सिति योगवाही<sup>२</sup> ।  
अथायोगवाहा । अ इति विसर्जनीय । × क<sup>३</sup> इति जिह्वामूलीय । × प<sup>३</sup> इत्युपष्मा-  
नीय । हुमित्यनुनासिकं<sup>४</sup> । अथ यमा । कु इति खु इति गु<sup>५</sup> इति घुमिति<sup>६</sup>  
येमा । अनन्त्यान्त्यसयोगे मध्ये यम पूर्वगुणः । अथानुस्वारौ । अ आ  
15 इत्यनुस्वारौ ॥ २ ॥

ह्रस्वादीर्घो दीर्घाद्भ्रस्व । वर्ण इति पूर्व कारादाख्यायाम् । व्यञ्जनमकार-

- |  |   |
|--|---|
| 1 उद्देशः स० C D   | 9 Is wanting in A   |
| 2 उपदेशः प्र० C  | 10 हिन is the last in Bur   |
| 3 सिद्धवद्वा । यथाध्वर्युः० Bur C D  | 11 योगवाहा is wanting in Bur  |
| 4 Visarga om in A वर्णानां B   | 12 ऋ इति A B D क इति C  |
| 5 सङ्गा प्रत्याहारः समा D After this C<br>has—प्रथम खण्डः ।  | 13 ए इति A B D ए इति C  |
| 6 A and C read—अ इति आ इति इ इति ई<br>इति उ इति ऊ इति ऋ इति ॠ इति लृ इति लृ<br>इति B C omit लृ इति लृ इति ण इति<br>ऐ इति ओ इति औ इति इत्यादयः अ इति<br>आ इति ऋ इति ॠ इति ई इति ऊ इति<br>इत्य इति ईती ईत्यु इत्यु इति D | 14 नासिक्या A B D हिमित्यनुनासिकम् C                                |
| 7 आयाहीवोयीनाम् A आयाहीवोईनाम् Bur<br>आयावोयीनाम् C आयायि वोयीनि D   | 15 गुमिति is wanting in Bur   |
| 8 कवर्गा चवर्गा and so on D  | 16 After घुमिति C has कुमिति यमा । घुमि-<br>त्यनन्त्यान्त्य० Bur    |
|  | 17 यमा is wanting in A and Bur                                      |
|  | 18 पूर्वगुणो वा Bur and C, perhaps<br>mistake for पूर्वगुणो ऽथान० A |
|  | 19 अनु० is wanting in A B   |
|  | 20 पूर्वकारा० A   |

पूर्वात् । रिति रेफात् । स्पृष्टं करणं स्पर्शानाम् । दुस्पृष्टमन्तस्थानाम् ।  
विवृत स्वरोष्मणाम् । विवृततरमकारैकारौकाराणाम् । सवृतो घोषवान् ।  
विवृतो ऽघोषो नादानुप्रदाना स्वरघोषवन्त । श्वासोऽघोषाणाम् । तनीयान्  
प्रथमानामुभौ ह चतुर्थाना सनिवेशोऽन्य । प्रत्याहाराऽर्थो वर्णोऽनुबन्धो  
व्यञ्जन यावतिथस्तविता तदादीना तत पराणाम् ॥ ३ ॥

5

एँ ओ ऐ औ आ ऋ लृ ई ऊ ऋ लृ इ उ आ । र य व ला । ड अ ण न मा ।  
घ ङ ढ ध भा । ग ज ड द बा । ख छ ठ थ फा । क च ट त पा । ह श ष  
सा । अः कः पा । हु कु खु गु घु अ आ एवमुपदेशे स्वराणा सन्ध्यक्षराणा  
दीर्घाणा ह्रस्वाना समानानामन्तस्थानामुत्तमाना स्वरान्तस्थोत्तमानामकार-  
घोषाणा हकारस्तु घोषवतामघोषाणा सोष्मणामूष्मणा च । प्रत्याहारे रहयो- 10  
र्वर्गसङ्गानुस्थानानामसिद्धिरिति चेद्भ्रस्वतरैनासिक्थ्यस्थानेषु मात्राकरण  
विशिष्टानामपि प्राप्तिस्तथा सिद्धमिति । इदमक्षर छन्दोवर्णश समनुक्रान्तम् ।  
यथाचार्या ऊचुर्ब्रह्मा बृहस्पतये प्रोवाच बृहस्पतिरिन्द्रायेन्द्रो भरद्वाजाय  
भरद्वाज ऋषिभ्य ऋषयो ब्राह्मणेभ्यस्त खल्विममक्षरसमाम्नायमित्याचक्षते ।  
न भुक्त्वा न नक्त प्रब्रूयाद् ब्रह्मराशिरिति<sup>13</sup> च ब्रह्मराशिरिति च ॥ ४ ॥

15

इति प्रथम प्रपाठकं ।

1 पूर्वोदकाराद्वा रेफात् A पूर्वोदकाराद्वा  
रिति रेफाद्वा B मकारश्च पूर्वोद्वा रेफात् C

2 So B विवृतो घोषो A C D and Bur

3 So A B C अनुप्रदानात् D नादानुप्रदानाम्  
Bur

4 श्वासो घोषाणाम् A C D Bur

5 वर्णोऽनु० A B Bur puts fullstop  
after anubandha

6 यावतावता C

7 ए ओ ऐ औ आ ऋ लृ ई ऊ ऋ लृ इ उ  
अ ला य अ वा A ए ओ औ आ ऋ लृ  
ई ऊ ऋ लृ इ उ अ र य ल व ङ etc C  
ए ओ ऐ औ आ ऋ लृ ई ऊ ऋ लृ इ उ  
अ र य ल व etc Bur

8 अन्तस्थाना is wanting in A

9 प्रत्याहारो A B

10 अनुस्थानाम० D

11 ह्रस्वतर B D

12 विवृताना० A C

13 Is not repeated in B and Bur cf  
Nagośa LSŚ Sañjap p 7—“ऋक्तन्त्र-  
व्याकरणे शाकटायनोऽपि प्रब्रूयाद्ब्रह्म  
राशिरिति” ॥

14 B reads—इति ब्रह्मराशिप्रथम समाप्त ।  
Bur has—इति ब्रह्मराशि प्रथम प्रपाठक  
समाप्त । A has—प्रथम प्रपाठक । C gives  
इति तृतीय खण्ड । इति ऋक्तन्त्रे प्रथम  
प्रपाठक ॥

## [ अथ द्वितीयः प्रपाठकः ]

मासे यथा दृष्टः ॥ १ ॥

- वर्णोद्धृत । समासे यथा दृष्टस्तथा विज्ञेय । सहर्षभा ( आ स ४२) गो ऋजीकम् (१ ३१३) अनापत्ति । गव्यूतिम् (१ २२०) अवापत्ति । उषर्वुध (१ ४०) सबर्दुधाम् (१ २६५) रेफत्वम् । सम्राजम् (१ १७) अनुस्वारप्र  
5 तिषेध । दीर्घत्वमृतीषहम् (१ ३५४) तुर्विकृर्मिम् (१ १७६) प्रतीव्य (१ १०३) परी  
णसि (१ ३४) ऋतावृध (१ २५८) तुग्रियावृधम् (१ २८३) ऋतावसो (१ २५५)  
प्रभूवसो (१ ३७३) सूनरी (१ ३०३) सूनृतावते (२ १०४) दूरात् (१ २१६)  
दूरे (१ ५३) चर्पणीधृतम् (१ ३७४) प्रतिषेध । श्रुतकर्त्तारम् (१ ११८) अश्वपते<sup>f</sup>  
(१ ४०२) मूर्धन्यापत्ति । दुष्यन्त्यम् (१ १४१) परीणसि (१ ३४) दुरेण्यम् (१  
10 ३६) स्वर्णरम् (१ १०६) गिर्वण (१ १६५) बहुलम् । पुष्णामन् (१ १८८) प्रणेत  
(१ १६३) अतीहिमायाम् (१ २२३) मन्युपाविणम् नृमणा (१ ३२३) सम्राहणम्  
(१ ३३५) वृत्रहणा (२ १०५० etc) वृषमण (१ ३३६) निर्णिजे<sup>1</sup> आहर्षताय  
त्रिरस्मे प्रदेवमंज्ञासु च (१ ५५१ ५६० ३६३) प्राणा सिन्धनाम् (१ ५५६) प्राणा

1 सहस्रपभा अर्चन्ति B

2 गव्यूतिरवा० B

3 Is wanting in Bur

4 या is wanting in B

5 After ऋतावसो B reads रतहावसो  
which is wanting in Bur

6 कक्षाश्वपते B

7 SV 1 223 reads-अतीहि मन्युपाविणम्,

while both P and Bur have अतीहि  
मायाम्

8 वृत्रहणम् B

9 निर्णिजम् B In SV 1 563 ( प्रदेवमं  
ज्ञा० ) occurs निर्णिजम्, while in 1 561  
and 560 occurs निर्णिजे

10 आहर्षता B

11 प्रदेवाम् B

२,१ २-४]

नृपतन्त्रम्

[५

शिशु. (१ ५७०) प्रणपात् (२ ७७) सार्परोहणीषु च। गोषाता (१ ३४) सुपुतिम्  
(१ ३४८)। उपकण्वादौ<sup>३</sup> च। नृपभा (१ ७७) नृपाहम् (१ १४३) नृपूत (१ २७६)  
नृषाता (१ ३१८) हव्यमानुषक् (१ ८२) आघाये। पवस्व देवाया च। (१ १३३  
१ ४८३ आयुषक्) इत् सुँभृ (१ ७६) दुष्वन्यम् (१ १४१) स्तोभे। रयिष्ठा  
(स्तोभ १ १५०) पुरुणामन् पुरुपुत (१ १८८) धर्ता-इमेते पुरुहूतादिषु च ५  
(१ ५५८, ३७३, २ ६४-पुरुपुतम्) मन्युपाविणम् (१ २२८) ऋतीपहम् (१ २३६)  
तुव्यादौ च (१ ३५४-ऋतीपहम्) उपमा अस्य विष्ठा (१ ३८१) चक्र यदा  
याम्। (१ ३३१-निपत्तम्) इन्द्राय गिरायाम् (१ ३३६) विष्वगभिप्रियायाम्।  
(१ ५५४-विष्वञ्चम्) पुरुषवते च। (आ स ३४-विष्वड) आ नो वयायाम्।  
(१ ३५३-नेष्टाम्) प्रप्र वस्त्रिपुभमिपम् (१ ३६०) आनुपुभस्य (आ स—१५) 10  
विष्कभिते (१ ३७८) विष्ववत (१ ४०६) अनुष्वधम् (१ ४२३) अस्तु दत्तो  
गिरिष्ठा (१ ४७३) परिस्वानाया च। (१ ४७५-गिरिष्ठा) सुपुत (२ ८५०)  
बर्हिषद् (१ ५६३) परमेष्ठी (आ स १८) अभिमातिषार्ह (आ स १६) दिक्षु  
सदा (स्तोभ) इन्द्राग्नी (१ २८१) इन्द्रपान (१ ५३२) सोमे सोमे (१ १८८)  
सुते सुते (१ २०१) गोसखा (१ १२२) खिया (सामवि० २५१) हृदिस्पृशम् 15  
(१ ४३४) पुरुस्पृहम् (१ ४८६) ॥<sup>४</sup>

हाः कण्ठे ॥ २ ॥

हकार अकार आकार विसर्जनीया कण्ठस्थाना।

उरसि विसर्जनीयो वा ॥ ३ ॥

उरसि विसर्जनीयस्तिष्ठति।

20

जिह्वामूले<sup>५</sup> × कृ ॥ ४ ॥

जिह्वामूलीयस्था जिह्वामूलस्थाना ककार ऋकार ॠकार।

1 I o Ar S 46-8 (=RV X 159), in 47  
प्राणात् occurs Cf Sayan on it

6 B reads ०षाहो। देववते। दिक्षु सचत्वि-  
न्द्रामा।

2 ०त Bur सुपुतय B

7 So correct गोसखो B

3 Bur says 'what is intended by this  
is not clear But cf SV I 341, where

8 After the Viviti, B repeats every  
Sutra

उपकण्वस्य सुपुतिम् occurs

9 B reads उरसि वा विस०

4 Is wanting in B

10 जिह्वामूलीयेष्क B जिह्वामूलेष्क A C

5 विषुवत B



तालुनि श्च्ये ॥ ५ ॥

तालुस्थाना शकार चकार-यकार इकार ईकार एकारा ।

मूर्धनि<sup>१</sup> षटौ ॥ ६ ॥

मूर्धनि षटौ तिष्ठत ॥

५

दन्ते त्स्लाः ॥ ७ ॥

दन्तस्थानास्तकार-सकार लकारा ।

रेफो मूले वा ॥ ८ ॥

रेफस्तु दन्त्यो दन्तमूले वा ॥

ओष्ठ्ये<sup>३</sup> वो ऽ पू ॥ ९ ॥

१०

ओष्ठ्यस्थाना वकार ओकार औकार उपध्मानीय पकार उकार ऊकारा ।

किदकिडाकारो<sup>४</sup> हन्वाम् ॥ १० ॥

किदकिडाकारो<sup>५</sup> हन्वा तिष्ठति ।

इति प्रथमो दशक<sup>६</sup> ॥ १ ॥

## [ अथ द्वितीयो दशकः ]

॥ ११ ॥ अविशेषस्थानौ संस्वादनिगारौ<sup>७</sup> ॥ १ ॥

अविशेषस्थानौ भवत सर्वस्थानप्राप्तौ संस्वादनिगारौ । पकारौ नै, र

१५ यकारा वा संस्वादे । हकार मकार नासिक्या वा निगारे<sup>१०</sup> ।

॥ १२ ॥ नासिकायां यमानुस्वारनासिक्याः ॥ २ ॥

नासिकास्थाना भवन्ति यमानुस्वारनासिक्यौ ।

1 So A B C मूर्धनि Bur

2 मूर्धनि Bur

3 ओष्ठ्यो A B

4 वकारोकारउपध्मानीयपकारा B

5 °कारौ A B C ( कारौ च A )

6 °कारौ B ( In Ār G III, 4, 10)

7 So A C and Bur द्वितीयो दशक B,

8 °निगारौ Bur

9 निगारौ Bur

10 See 8 Samsvadanigraha=Samavrata

samanor Ār G III, 1, 9-10 = (SV

II, 229 cf Sayana SV vol II, pp

264-265, Bur Ārbr p 72) and Ār G

III, 5, 11 (cf Ār S III 2, Sayana

SV, II p 284, Bur Ārbr p 74,

RV 1 91 18)

11 Is wanting in Bur

॥ १३ ॥ स्पर्शे र्गस्य ॥ ३ ॥

स्पर्शग्रहणे वर्गस्य ग्रहण विज्ञेयम् । स्थानेष्वित्यधिकार । यत्र ककार सर्व कवर्ग । यत्र चकार सर्वचवर्ग । यत्र टकार सर्वष्टवर्ग । यत्र तकार सर्वस्तवर्ग । यत्र पकार सर्व पवर्ग ।

॥ १४ ॥ उत्तमा घोषाः ॥ ४ ॥

यत्रोत्तमा घोषा भवन्ति तत्र वर्गस्येत्यधिकार । ते ग ज ड द बा, घ भ ढ ध भा, ङ ञ ण न माश्च ।

॥ १५ ॥ हान्तस्थाः ॥ ५ ॥

हकारोऽन्तस्थाश्च घोषसङ्गा भवन्ति । ते ह य र ल वा ।

॥ १६ ॥ युग्माः सोष्माणः ॥ ६ ॥

युग्मा सोष्माणो भवन्ति । वर्गस्येत्यधिकार । ते ख छ उ थ फा, घ भ ढ ध भाश्च ।

॥ १७ ॥ अन्त्योऽनुनासिकः ॥ ७ ॥

वर्गाणामन्त्यो वर्णोऽनुनासिको भवति । ते ङ ञ ण न मा ।

॥ १८ ॥ साक्षरः पदान्तोऽवसितः ॥ ८ ॥

साक्षर समानाक्षर पदान्तोऽवसितोऽनुनासिको भवति । दधि मधु त्रपु गुरु लघु पटु मृदु । मन्त्रे । अग्नौ आ याहि (११) साक्षर इति ? अग्ने (११) पदान्तोऽवसित ? सहितायाम् ।

॥ १९ ॥ येकवचने ॥ ९ ॥

ईकारस्य द्वेधमेकवचनेऽनुनासिको भवति । स्त्री ब्राह्मणी वृषलीप्रभृतीनि । निवृत्तानि इन्द्राग्नी (१२८१) द्यावापृथिवी (१३२६) रोदसी (१२७८) न जातम् । एकवचने ? गच्छन्त्यमी । धावन्त्यमी । भुञ्जन्त्यमी । साक्षी । दाक्षी । काकी । पौष्णी । स्त्री चेदनुनासिकम् । इन्द्राणी शाकटायनी च ।

1 अत्यधिकार But A misprint

2 तत्र B

3 Is wanting in B

4 साक्षर B

5,5 Is wanting in B

6 मृदु आ याहि B

7 साक्षरमिति B

8 इकारस्य B

9 प्राज्ञा B

॥ २० ॥ व्यञ्जन पूर्वस्यान्तस्वरम् ॥ १० ॥

व्यञ्जन खलु पूर्वस्य स्वरस्यान्तस्वर भवति । अवसितमित्यधिकार ।  
यदिन्द्र प्राक् (१ २७६) वण म० (१ २७६) यदद्य कत् (१ १२६) तदावृणी<sup>३०</sup>  
(१ १३८) प्रत्यङ् (आ स ५२) महा इन्द्रो य (२ ६५५) समन्वो यन्ति  
५ (आ स २३) व्यञ्जनम् ? अवसाने सहितायाम् ॥

इति द्वितीयो दशकः ६ ॥ २ ॥

## [ अथ तृतीयो दशकः ]

॥ २१ ॥ अभिनिधानः ॥ १ ॥

क्रमज च पूर्वान्तसस्वर भवति । अर्कम् (१ १५८) नर्यम् (१ ५६)  
प्र होत्रे पूव्यम् (१ ६८) हर्यते (१ २२८) पवते हर्य० (१ ५७६) महस्व्यं  
(१ ६७) एवमादीनि विरामे ।

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॥ २२ ॥ व्यञ्जने ॥ २ ॥

व्यञ्जने च प्रत्यये पूर्वान्त सस्वर भवति । पदान्ते व्यञ्जनमित्यधिकार ।  
य कृचरन् (?) यस्ते (१ ४७०) य पात्रम् (१ ४२४) यद् भूमिम् (१ १२१)  
पन्यम् (१ १२३) त व (१ २३६) व्यञ्जनमिति ? तमिन्द्रादीनि (१ १८८)  
पदान्ते ? अपघ्नन् (१ ५१०)

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॥ २३ ॥ अनुस्वारौ च ॥ ३ ॥

अनुस्वारौ च पूर्वान्तसस्वारौ भवत । त्रिशत्पदा (१ २८१) असन्नम्  
(१ २७५) त्रिशद्दाम (२ ७२६) अपा रेतासि (१ २७) नव्यासम् (१ २८)  
ह्रस्वादीर्घौ दीर्घाद्ध्रस्व ।

1 ०न्तस्वरितम् B

2 खलु भो पू० B

3 ०न्नयामु B

4 सम is wanting in B

5 व्यञ्जनानि B

6 इति तृतीयो दशकः B द्वितीयो दशकः AC

7 आहृत्यता B

8 स्वादी० B

9 य कृष्णागर्भा (1 240)

10 पदान्ते B

11 Is wanting in B

॥ २४ ॥ ग्लाविव्यपरौ ॥ ४ ॥

रलौ पूर्वान्तसस्वरौ भवत अव्यपरौ । अर्को देवानाम् । अर्कस्य देवा । स्पर्धन्ते (१ ५३६) कार्धी (१ १०५)-प्रभृतीनि । शुल्का (१ २६१) गल्दया (१ ३०७) अव्यपराविति ? प्र ह्योत्रे पूर्व्यम् (१ ६८)-प्रभृतीनि । तुर्वशे (१ २७६) स्वर्वा असुरेभ्यः (१ २५४) व्यञ्जने<sup>१</sup> (सू० २२) इति ? ०स्या ५ अराते (१ ६) ।

॥ २५ ॥ स्पर्शः स्वे ॥ ५ ॥

स्पर्श स्वे प्रत्यये पूर्वान्तसस्वरो भवति । सख्य ते (१ ३२४) अग्ने (१ १) न ज्याय (१ २०३) अरण्यो (१ ७६) अन्धस (१ ३१३) इन्द्रा० (१ ३८८) विभ्राद् (आ स ४४)-प्रभृतीनि । स्वे इति ? जज्ञान सँ १० (१ १०१)-आदीनि । सुरूपकृत् ० (१ १६०) ।

॥ २६ ॥ रादि रमन्यत् ॥ ६ ॥

परादि स्वरमन्यदत् ।

॥ २७ ॥ सयुक् सण् ॥ ७ ॥

सयुक् व्यञ्जन सयोगसङ्ग भवति । चित्तम् (२ १२०६) चित्तम् (१ ४१७) १५ भित्तम् । निमित्तम् । एवमादीनि ।

॥ २८ ॥ मात्रार्धमात्रा वा ॥ ८ ॥

मात्रा वा अर्धमात्रा वा भवति व्यञ्जनमित्यधिकारः ।

॥ २९ ॥ तिश्च त्रिकला वा ॥ ९ ॥

गतिश्च मात्रा अर्धमात्रा वा त्रिकला वा ।

20

॥ ३० ॥ सन्ध्याद्यश्च ॥ १० ॥

सन्ध्याद्यश्च वर्णस्त्रिकलो भवति । एकारौकारयोः ।

इति तृतीयो दशके ॥ ३ ॥

1 लविव्यपरौ B लावावव्यपरौ A

7 रन्धा B

लावव्यपरौ C

8 सादीनि B

2 Sāman form of kīdhi

9 सुरूपकृ B

3 प्रहोत्रे पूर्व्यम् B

10 पदादि० B

4 धनुर्वशे B

11 गतिश्च A B C

5 is wanting in B

12 चतुर्थो दशक B A

6 व्यञ्जनस्या अराते B

## [ अथ चतुर्थो दशकः ]

॥ ३१ ॥ द्रुतायां मात्रा ॥ १ ॥

द्रुताया वृत्तौ मात्रा त्रिकला भवति ।

॥ ३२ ॥ चतुष्कला मध्यमायाम् ॥ २ ॥

चतुष्कला मात्रा मध्यमाया वृत्तौ भवति ।

॥ ३३ ॥ पञ्चकला विलम्बितायाम् ॥ ३ ॥

पञ्चकला मात्रा विलम्बिताया वृत्तौ भवति ।

॥ ३४ ॥ वर्णान्तरं परमाणु ॥ ४ ॥

वर्णान्तर परमाणुमात्र भवति । तत् कलार्धम् ।

॥ ३५ ॥ स्वरयोरर्धमात्रा ॥ ५ ॥

॥ ३६ ॥ विरामे मात्रा ॥ ६ ॥

विरामे अन्तर मात्रिक भवति । अवसाने तत् ।

॥ ३७ ॥ नित्यविरते द्विमात्रम् ॥ ७ ॥

नित्यविरते द्विमात्रमन्तर भवति । अर्धचान्तर्गतेषु ।

॥ ३८ ॥ गाथासु ॥ ८ ॥

गाथासु च द्विमात्रमन्तर ( नित्यविरते ) भवति । ये नौभि प्रतरन्ति मानस काश्मीरा सलिलम् । मदानस तानश्वपथे वशीकृता युधीन्द्रो दिवि दानवानिव । नैवोदकमस्ति पातवे न पक्षा उत्पतनाय । स्तोममकृपण बत । सारसो मृगो मण्डूको विललाप । धन्वन्युपचित्रकपाण्डपलाशक-  
मत्स्यकाज्जहि । जालकाकेन गरणीषु च मत्स्यकामानाहननासकस्य विदि-

१ मात्र B

२ प्रतर B ति omitted

३ काश्मीरा B

४ मदासर B

५ नश्वाश्च पथे Bur

६ कृता Bur

७ युधीन्द्र इव दिवि Bur

८ धन्वन्यु B

९ पाण्डु B

१० So B Bur reads-मत्स्यका जहीहि

११ जानककेन B

१२ मत्स्यकामाला हमसकस्य Bur

शानि सामिकम् । ओ ग्ना-ई (१ १) इत्यादीनि । सुब्रह्मण्योम् ( षड्-  
विंशब्राह्मणम् ११ ) इति च ।

॥ ३६ ॥ त्रिमात्रं सामसु ॥ ६ ॥

त्रिमात्रमन्तर सामसु वेदितव्य भक्त्युत्प्रेषु ।

॥ ४० ॥ अकालो ह्रस्वः ॥ १० ॥

5

अकारकालो वर्णो ह्रस्वो भवति । अ इ उ ऋ इत्येते ।

इति चतुर्थो दशक<sup>३</sup> ॥ ४ ॥

[ अथ पंचमो दशकः ]

॥ ४१ ॥ अर्धमणु ॥ १ ॥

अर्धमकारकालो अणु सञ्ज्ञो भवति । स्वरितविनतप्रणताभिगीतेषु ।

॥ ४२ ॥ मात्रा ॥ २ ॥

मात्रा चाकारकालो भवति ।

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॥ ४३ ॥ द्वे दीर्घम् ॥ ३ ॥

द्वे मात्रे दीर्घे नाम ।

॥ ४४ ॥ तिस्रो वृद्धम् ॥ ४ ॥

तिस्रो मात्रा वृद्ध नाम भवति<sup>५</sup> ।

॥ ४५ ॥ वैस्वर्ये स्वरस्त्रिमात्रः ॥ ५ ॥

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वैस्वर्ये स्वरस्त्रिमात्रो<sup>६</sup> भवति । छुता-दीनि<sup>७</sup> (१ २३) ॥

॥ ४६ ॥ अक्षरम् ॥ ६ ॥

अक्षरसञ्ज्ञ भवति । अकारकालो द्विरकारकालो<sup>८</sup> वृद्ध इत्यधिकार ।  
कृते वर्णोपदेशे सामान्यपृथक्त्वेनाक्षरपरिभाषयान्वर्थो धर्मोऽक्षरज्ञाने । अक्षर-

1 ओमायित्या० B

6 Is wanting in B

2 अ ऋ इ उ इत्येते B

7 ०स्त्रिमात्रा Bur

3 चतुर्थो दशक A and C पंचमो दशक B

8 सामन् form-यै तो तू (३ म्) वैम्

4 So E काल Bur

9 द्विरकालो B द्विरकालकालो Bur

5 अकारकाला B

10 ०नर्थो B

परिमाणसबन्धः<sup>१</sup> । द्विस्वरः पर्व । तत्रोद्घातनिघातौ प्रत्यु क्रमोऽभिगीतं<sup>२</sup> वृद्धिः  
कर्षणम् । अष्टाक्षरेण प्रथमाया ऋच प्रस्तौति । द्व्यक्षरेणोत्तरयो । दशाक्षर  
मध्यतो निधनमुपयन्तीति हि ब्राह्मणम् (ता म ब्रा ७, ७, १ २। ८, ५, १३) । एकवत्त्वे-  
ऽभिहिते<sup>३</sup> सर्वप्राप्तिः ।

5

॥ ४७ ॥ वर्ति ॥ ७ ॥

अकारादिषु वर्तते व्यञ्जनं वर्ति चाप्यक्षर भवति ।

॥ ४८ ॥ भूयान् ॥ ८ ॥

भूयाश्च सव्यञ्जनो वर्तित्वेनाक्षर भवति । कारु बिभ्रत् (१ ४८६)  
अग्नि दूतम् (१ ३) ।

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॥ ४९ ॥ गुरु सणि ॥ ९ ॥

गुरु सयोगे प्रत्यये भवति । अग्नि (१ ४) अश्व (स्तोम ) उद्द्र ।  
उद्द्र । उग्रम् (१ ३२६) अभ्रम् ।

॥ ५० ॥ घम् ॥ १० ॥

दीर्घ च गुरुसङ्ग भवति । ए ओ ऐ औ प्रभृतीनि ।

इति पञ्चमो दशकं ॥ ५ ॥

## [ अथ षष्ठो दशकः ]

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॥ ५१ ॥ उदात्तमुत् ॥ १ ॥

उदात्तमुत्सङ्ग भवति । उच्चमित्यर्थः ।

॥ ५२ ॥ वान्सन्धिः ॥ २ ॥

उदात्तवान् सन्धिरुत्सङ्गो भवति । आ इन्द्र सानसिम् - एन्द्र सानसिम्<sup>१ २</sup>  
(१ १२६) आ इन्द्र याहि—एन्द्र याहि<sup>२ ३</sup> (१ ३४८) आ इत उ नु-पतो न्विन्द्रम्<sup>२ ३</sup>

20 (१ ३८७) उद्घेदभि श्रुतामघम् (१ १२५) अत्राह गो रमन्वत (१ १४७) ।

1 So Bur °सबन्धात् B

2 भिगान B

3 वृद्धिकर्षणम् Bur

4 एकवच्चामि० B

5 Is wanting in B

6 उग्रम् B

7 पञ्चमो दशक A C षष्ठो दशक B

8 वात्सन्धि A वाक्सन्धि C वान्सन्धि B

9 न्विन्द्र स्त्वाम B न्वन्द्र Bur A mis-  
print

उदात्तवानिति ? उपो<sup>३</sup> नु<sup>१</sup> स सपर्यन्<sup>२</sup> (१ १६६) के<sup>२</sup> यथ<sup>३</sup> के<sup>१</sup>दसि<sup>२</sup> (१ २७१) ।

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

आद्यार्धमात्रा उत्सङ्गा भवति । तत् स्वरित नाम ।

॥ ५४ ॥ उन्नीचे मे ॥ ४ ॥

उङ्गचीभवति तत् स्वरितम् । नीचे वा प्रत्यये विरामे वा । नि<sup>१</sup> होतो<sup>२</sup> सत्सि<sup>३</sup> 5  
बर्हिषि<sup>३</sup> (१ १) सखाय इन्द्रमूतये<sup>१</sup> (१ ४००) अभि<sup>३</sup> त्वा शूर नो<sup>३</sup> नुमो<sup>१</sup> दुग्धा<sup>२</sup>  
(१ २३३) इन्द्र<sup>३</sup> तुभ्यमिदं<sup>१</sup> द्विवा<sup>२</sup> ऽनुत्त वज्रिन्<sup>३</sup> वीर्यम्<sup>१</sup> (१ ४१२) यदिन्द्र<sup>१</sup> चित्र  
म<sup>३</sup> इह<sup>२</sup> न (१ ३४५) नीचे वा प्रत्यये विरामे वा इति ? पाह्यू<sup>३</sup> ३ तं<sup>१</sup> (१ ३६)  
पुरि<sup>३</sup> चम्बो<sup>२</sup> (१ ५१३) इत्यादीनि ।

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

10

नीचमुच्चात् पर स्वर्यते । आ<sup>१</sup> याहि<sup>२</sup> (१ १) वारवन्तम्<sup>१</sup> (१ १७) स्वादिष्ठया<sup>३</sup>  
(१ ४६८) अग्ने<sup>३</sup> स्तोमम्<sup>२</sup> (२ ७५३) पान्तम्<sup>३</sup> (१ १५५) इन्द्रो<sup>३</sup> (१ ५०५) आ<sup>१</sup> याहि<sup>२</sup>  
(१ १६१)-प्रभृतीनि । नीचे प्रत्यये विरामे वा इति ? पुरि<sup>३</sup> चम्बो<sup>२</sup> (१ ५१३) ।

॥ ५६ ॥ संयोगात् ॥ ६ ॥

संयोगाच्च पर स्वर्यते । श्रुष्टि<sup>३</sup> अग्ने-<sup>३</sup> श्रुष्ट्यग्ने<sup>२</sup> (१ १०६) अभि<sup>३</sup> एति-<sup>३</sup> 15  
अभ्येति<sup>३</sup> (१ ५२४) अभि<sup>३</sup> अर्चाम्-<sup>३</sup> अभ्यर्चाम्<sup>२</sup> (१ ५३५) योज<sup>३</sup> नु<sup>१</sup> इन्द्र-  
योजान्विन्द्र<sup>३</sup> (१ ४१५) पाह्यू<sup>३</sup> ३ तं<sup>१</sup> द्वितीयया<sup>२</sup> (१ ३६) मा<sup>१</sup> न इन्द्राभ्या<sup>३</sup> दिशं<sup>३</sup>  
(१ १२८) विद्धी<sup>३</sup> त्वा<sup>३</sup> रस्य<sup>१</sup> नो<sup>२</sup> वसो<sup>३</sup> (१ १२२) पिबा<sup>३</sup> त्वा<sup>३</sup> रस्य<sup>१</sup> गिर्वण<sup>३</sup>  
(२ ७४१) शङ्घ्यू<sup>३</sup> ३ शु<sup>३</sup> शर्चापते<sup>३</sup> (१ २५३) । उच्चाद् (सू ५५) इति ?  
अबोधयिर्न<sup>१</sup> (१ ७३) ।

20

1 षदा उपो० B

2 Is wanting in B

3 Comitted in B

4 अभ्यर्चाम देवान् B

5 पाह्यत B

6 त्वस्य B

7 अबोधि नीचम् । अपादुशिसंयोगात्

याबाहु B



॥ ५७ ॥ केयहीन्द्रनी-वे ति ॥ ७ ॥

<sup>१२</sup>क इयथ—<sup>१२</sup>केयथ (१ २७१) <sup>१</sup>अर्धा हि इन्द्र<sup>२</sup>—<sup>२</sup>अर्धा हीन्द्र (१ ४०६) नि इव  
शीर्षाणि<sup>३</sup> मृद्धम्—<sup>२</sup>नीर्व शीर्षाणि<sup>३</sup> मृद्धम्<sup>२</sup> (२ १००२) ।

॥ ५८ ॥ तोर्धे स्तेम् ॥ ८ ॥

5 ०तोरुणप्सु<sup>३</sup> (१ २१६) वृधेऽस्मान्<sup>३</sup> (१ २३६) ते मन्वत<sup>१</sup> (आ०स २२) ।

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

उभयथा नैगिना प्रोक्तम् । तोर्धे स्तेम् इत्यधिकार । उदात्त स्वरित वा ।

॥ ६० ॥ न्यायेनौदव्रजिः ॥ १० ॥

न्यायेनौदव्रजिर्वाचार्यो मन्यते । उच्चानामुच्चसन्धिरुच्च एव कार्य ।

इति षष्ठो दशक ॥ ६ ॥

इति द्वितीय प्रपाठकं ।

1 Is wanting in Bur

2 Is wanting in B

3 तोरुणदूरादिहेवय अनोऽरुण B

4 वृधेऽस्मान् । वृधेऽस्मा अवन्तु । मन्वत । ते  
मन्वतेति वा B

5 So B न्यायेनौदव्रजि A न्यायेनौदव्रजि  
C Cf SS p 443 “न्यायेनौदव्रजिर्यथा”

Siddheśvaras CSPhOIG p 50

Śikṣapraśāsa “अनन्त सयोगे मध्ये यम  
पूर्वगुण इत्यादव्रजिरपि” SS p 388

6 औदव्रजि B

7 इति ऋक्तन्त्रे प्रथम प्रपाठक B प्रथम

A C omits प्रपाठक इति द्वितीय  
प्रपाठक Bur

## [ अथ तृतीयः प्रपाठकः ]

### [ प्रथमो दशकः ]

॥ ६१ ॥ तस्मादुच्चश्रुतीनि ॥ १ ॥

तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । व्यदा<sup>१</sup>तये ( ११ )  
अभि<sup>३</sup> त्वा शूर ( १२३३ ) प्रभृतीनि । आजा<sup>३</sup>ता सु<sup>३</sup>कतो पृण ( १५२ ) इन्दु<sup>२</sup>  
रिन्द्रोय धीयते ( १४८६ ) सुता<sup>३</sup> विदथे अक्रमु ( १४७७ ) नीचे वा प्रत्यये  
विरामे वा ( सू ५४ ) इति ? पवित्रे<sup>३</sup> चम्बो<sup>३</sup> सुत<sup>३</sup> ( १४६० ) सखायो ५  
दक्षि<sup>३</sup>जिह्वम् । ( १५४५ ) ।

॥ ६२ ॥ पदमेकोच्चम् ॥ २ ॥

पदमेकोच्च भवति । अग्ने<sup>३</sup> ( ११ )-प्रभृतीनि ।

॥ ६३ ॥ प्रकृतिः ॥ ३ ॥

प्रकृतिश्चापि पद भवति ।

10

॥ ६४ ॥ मान् विकारः ॥ ४ ॥

प्रकृतिमान् विकारो भवति । दण्डाग्रादीनि ।

॥ ६५ ॥ समासे ॥ ५ ॥

समासे चैकमुदात्त भवति । व्यदा<sup>१</sup>तये ( ११ )-प्रभृतीनि ।

॥ ६६ ॥ विभक्तिलोपः ॥ ६ ॥

15

विभक्तिलोपश्च समासे भवति । राजपुरुष । पाण्डुकम्बल । मत्तहस्ती-

ति प्रथमा लुप्यते षष्ठी च । द्वन्द्वसमासे<sup>१</sup> । शिववैश्वानरौ<sup>२</sup> । स्कन्दविशाखौ ।  
नारदपर्वतौ । उशनावृहस्पती इति । गणसमासे<sup>३</sup> कौण्डिन्यवनस्पतिषु ।  
चातुर्वर्ण्ये च । बहुवचनम् सात्वशरदण्डादीनि । वायसमासोदाहरणम् ।  
पुरुषशत माणवकोदकमानय । गा चित्रामभ्यागच्छेति<sup>४</sup> ।

5

॥ ६७ ॥ सनिकर्षः संहिता ॥ ७ ॥

सनिकर्ष संहिता भवति । पदस्येत्यधिकार । आनन्तर्यं सनिकर्ष ।  
अबोध्यादीनि (१ ७३) साम्नि । सस्य स्वे<sup>५</sup> प्रभृतीनि (१ ५८२) दधि मध्वन्नेति  
सनिकृष्टमिति चेत्<sup>६</sup> य पर सनिकर्षो नान्तरेण विकारम् । को नाम विकार ?  
शास्त्रप्राप्ते<sup>७</sup> लोपे<sup>८</sup> च सन्धिग्राह्ये ।

10

॥ ६८ ॥ न वृद्धं रे ॥ ८ ॥

न वृद्ध स्वरे प्रत्यये सनिकृष्यते । सनिकर्षो<sup>९</sup> न भवति<sup>१०</sup> । ०मिणा अँव्य  
वारम् (१ ५७२) भरा इन्द्र ज्यायं (१ ३०६) ०म धारया आपो २  
(१ ५११) ०ष्णो ३ आगा ३ ही<sup>११</sup> (१ ३४७) सो ३ आ श्वा ३ यो (१ ४८२)  
अय पूषादीनि<sup>१२</sup> (१ ५४६ अय पूषो हो<sup>१३</sup>) वृद्धमिति<sup>१४</sup> आजिष्वादीनि (१ ४११

15 स्वाजिषूतिम्)

1 समास B

(=RV 9 106 10 ऊर्मिणाव्यो वार)

2 शिववैश्वानरा B

15 SV 1 309 (=RV 7 32 24) reads

3 ०स्पति B

भरेन्द्र ज्याय

4 इति गणसमाम । One sentence in B  
Fullstop after सामाम

16 SV 1 511 (=RV 9 107 4) reads  
पुनान सोम धारयापा वमानो अर्षामि

5 कौण्डिन्य वचनम् One sentence  
in B

17 SV 1 347 (=RV 1 84 1) reads  
शविष्ठ धृष्णवागहि

6 समासो दवि हरति B

18 This is correct SV 1 482 = RV 9

7 चित्रामभ्याद्वेति विभक्तिलोप B

94 4 Both read गव्या सोमासो अश्वया

8 पादस्ये० B

19 SV 1 546 = RV 9 101 7 Both

9 आनन्तर्ये B

have अय पूषा रयिर्भग सोम पुनानो

10 So B स । स्वे प्र० Bur

अर्षति

11 प्राप्तलीपे B

20 RV I 81 1 reads ०तीमन्महत्स्वाजि

12 सन्निशब्द (प्राप्त is wanting) B

षूतेमर्भ (=उत+ईम्+अर्भे) But SV 1

13 Is wanting in B

411 has तमिन्महत्स्वाजिषूतिमर्भे ति may

14 But there is Samhita here in SV

be emended to ते Bur reads स्वा

1 572, which reads ऊर्मिणाव्य वार

इषूतिम्

॥ ६६ ॥ दमु ॥ ६ ॥

पदमुकारो न सनिकृष्यते । तमु अभि प्रगायत (१ ३८२) इत्थमु  
आ० (१ ३०५) तस्मा उ आ० (१ २७२) पदमिति ? त्वा वृत्रेष्विन्द्रं (१ २३४)

॥ ७० ॥ ओभूतं च ॥ १० ॥

ओभूत च उपद न सनिकृष्यते । दोषा उ आ अगात् (दोषो आगात् ५  
१ १७७) एषा उ उषा (एषो उषा ? १७८) प्र उ अयासीत् (प्रो अयासीत्  
१ ५५७) ।

इति प्रथमो दशकः ॥

## [ अथ द्वितीयो दशकः ]

॥ ७१ ॥ आ णि ॥ १ ॥

आकार पादादो (आणि) प्रत्यये न सनिकृष्यते । क इम नाहुषीष्वा  
इन्० (१ १६०) कदा वसो स्तोत्र हर्यत आ अव० (१ २२८) यदिन्द्र नाहु 10  
षीष्वा ओ० (१ २६२) ॥ पदम् (सू ६६) इति ? पुनानायाम् (१ ५११, धारया  
प) पादादाविति ? दिव पृष्ठान्यारहन् (१ ६२)-आदीनि<sup>१</sup> । दधन्वा यो  
नयो २ ण्सु वन्तरा उ । वां २ ३ (१ ५१२ h) ।

॥ ७२ ॥ न वन्वा च ॥ २ ॥

सानिकृष्यते । आद्विन्यथा (१ ३०५) किं वा वयनम् ।

15

॥ ७३ ॥ औ ॥ ३ ॥

औकारश्च सनिकृष्यते । न<sup>२</sup> यो मातरावन्वेति (१ ६४) यावाहु (१ ३६१)

॥ ७४ ॥ द्वयर्थे ॥ ४ ॥

द्वयर्थे च न सनिकृष्यते । इन्द्राग्नी (अपात् १ २८<sup>३</sup>) प्रभृतीनि । उभे  
यदिन्द्र रोदसी आ० (१ ३७६) उभे शैची ( ? उभे अनु २ ७७३ ) 20  
द्वयर्थे इति ? वर्मीव ( १ ५८५ )

1 उ अद्य B

6 Is wanting in B

2 इन्द्र is wanting in B

7 वन्तरा । उपा । B

3 उ is wanting in B

8 आद्व B a slip

4 Note the Sandhi in all the three

9 वपनम् B

examples in SV (Benfey's Ed)

10 अनुमातराव० B

5 Is wanting in B

11 शर्चावस् B

॥ ७५ ॥ ई न वपरे ॥ ५ ॥

ईकारस्य द्वैध न वपरे एव न सनिकृष्यते । इन्द्राङ्गीप्रभृतीन्येव । निवृत्तानि । उपधीव । प्रधीव । चर्मणीव । दपतीव । वाससीर्ग ।

॥ ७६ ॥ अयवावे न्यूने ॥ ६ ॥

- १ एकारौकारौ अकारप्रत्यये<sup>१</sup> न्यूने पादे न सनिकृष्येते<sup>३</sup> । नमस्ते अग्न ओजसे ( १ ६१ ) वायोरनीके अस्थिरन् । ( १ १३ ) न तत्ते अग्ने<sup>४</sup> ( १ ५३ ) प्रेष्ठ वो अतिथिम् ( १ ५ ) त्व नो अग्ने ( १ ६ ) वृषो अर्वावति<sup>५</sup> । ( १ २६६ ) मधो अर्षन्ति ( १ ४८५ ) यज्ञायज्ञादीनि ( १ ३५ वो अग्नय ) ॥ एकारौकारा विति किम् ? श्रुतकक्षारम् ( १ ११८ ) अकार इति ? अग्न इत्थे तरा<sup>६</sup> ( १ ७ ) न्यूने ? घनता वाम् ( १ ३०५ णो शु० ) पादोऽस्य सर्वा ( आ० स० ३५ ) पादोऽस्ये हाभवत् ( आ० स० ३४ ) वपरे ( सू ७५ ) इति ? वृषजूतिर्नोऽविता ( १ २६३ ) अय वामद्वेऽवसे ( १ ३०४ ) सोऽवथा ( ऋ वे ४ ३६ ५ ) स्थूर न कश्चिद् भरन्तोऽवस्यव ( १ ३०८ ) प्रनोऽविशत् ( १ ४११ ) ॥ यदिन्द्र शासो अव्रतम्<sup>७</sup> । ( १ २६८ ) अधि सानो अव्ये<sup>८</sup> । ( १ ५३२ ) त्रिरकान्तं<sup>९</sup> ग्रहणात् ?

॥ ७७ ॥ ओ णि ॥ ७ ॥

- १ ओ शब्द पादादौ प्रत्यये न सनिकृष्यते । भगो न चित्रो अग्निर्म० ( १ ४५० ) ॥ निवृत्तानि एह्य पु व्रंवाणि ते अग्ने<sup>१०</sup> ( १ ७ ) अग्नि राये एरुर्मदश्चुन नरोऽग्नि<sup>११</sup> ( १ ४८ ) अभित्वा शूर ना नुमो<sup>१२</sup> ऽदुग्धा ईव ( १ २३३ )

॥ ७८ ॥ नृतो प वो द्वि ॥ ८ ॥

- २० सनिकृष्यते । तव न्यन्नर्य नृतोऽपि<sup>१३</sup> ( १ ४६६ ) अभवोऽङ्गिरस्तम ( १ ५१६ )

१ Is wanting in P

२ प्रत्यया B

३ सर्वायत B सनिकृष्यते Bur

४ अग्ने प्रस्ये I

५ वति is wanting in I

६ कक्षारि B

७ तरा is wanting in B

८ So B and SV 1 263 नोऽविता is wanting in B वृषजूति० Bur

९ अय वाममो यथास्थूर प्रनोविशत् अपा गर्भो यदिन्द्र शासो B

१० This is found in RV only But a reference is wrong

११ अव्रतम् is wanting in B

१२ अव्ये is wanting in B

१३ अकान्त Bur

१४ So B and SV 1 7 ॥ ह्यध्व० Bur

१५ Is wanting in B

१६ Is wanting in B

१७ Is wanting in B

१८ ०प इन्द्र B

॥ ७६ ॥ गो ॥ ६ ॥

गोशब्दश्च न सनिकृष्यते । गो अग्रम् । गो अश्वम् । गो अजिनीकम् ।

॥ ८० ॥ न वा ॥ १० ॥

न वा सनिकृष्यते एव वा । गो अग्रम् । गो अश्वम् । गोऽजिनम् । गो  
जिनीकम् ।

५

इति द्वितीयो दशकः ॥

[ अथ तृतीयो दशकः ]

॥ ८१ ॥ अवं वा ॥ १ ॥

अव वा आपद्यते । गवग्रम् । गवश्वम् । गवजिनम् । गवजिनीकम् ।

॥ ८२ ॥ त्वे ॥ २ ॥

त्वे शब्दश्च न सनिकृष्यते । त्वे अग्ने स्वाहुतं ( १ ३८ ) । सिद्धग्रहणा  
त्सामर्थ्यग्रहणम् । निवृत्तानि । यजत तर्ता आदीनि ( १ ७५ ) ।

10

॥ ८३ ॥ लुबन्धः ॥ ३ ॥

लुप्यते अन्य अकार । पादोऽस्य (आ० स ३५)-प्रभृतीनि ।

॥ ८४ ॥ पूर्ण इति करणाभ्यस्ते ॥ ४ ॥

पूर्णे पादे इति करणाभ्यस्ते लुप्यते । मही यज्ञस्य ( १ ११७ ) घृतवती  
( १ ३७८ )-प्रभृतीनि ॥ पूर्ण इति ? प्रप्र वयममृतम् ( १ ३५ ) यावाहु सयुजौ<sup>१</sup>  
( १ ३६१ ) ।

॥ ८५ ॥ ऋति ॥ ५ ॥

ऋति च प्रत्यये न सनिकृष्यते । गायत ऋतावने ( १ १०७ ) अभ्यू ३  
तस्य सुदुघा ( १ ५५६ ) । अणीत्यधिकार ।

॥ ८६ ॥ ओजि ॥ ६ ॥

20

ओजि च प्रत्यये न सनिकृष्यते । त्व न इन्द्रा भर ओजो ( १ ४०५ )

1 After गो अश्वम् B reads गो अजिनम्

5 स्वाहुत is wanting in I

2 अजिनीकम् B

6 यजत तादीनि Bur

3 गोऽजिनिकम् B

7 अमृतम् is wanting in B

4 See 2 and 3

8 सयुजौ is wanting in B

इन्द्र ज्येष्ठं न आभर ओजि० (आ० स० १) अमितौजा अजायते (१ ३५६)  
(सू ७७)-त्यधिकार ॥

॥ ८७ ॥ शकन्धुकादीनाम् ॥ ७ ॥

शकन्धुकादीना च न सनिकृष्यते । शक अन्धुक ईश । अक्षपा असि ।  
७ वपा इव त्मना । अनेहसम् (१ ६२) सुपथा अकण्वन् ।

॥ ८८ ॥ कि-इन् वी-उत् ॥ ८ ॥

न कि इन्द्र त्वदुत्तरम् (१ २०३) पृथिवी उत द्यौ (आ०स० ५) ।

॥ ८९ ॥ स्मिन्-व्र-ज्मन्-यम् ॥ ९ ॥

यस्मिन् व्रतान्यादधु (१ ४७) उप ज्मन् य विप्रास (१ ३३७) ।

10

॥ ९० ॥ महुं<sup>९</sup> युक् ॥ १० ॥

मकारो हिंकारयुक्तो न सनिकृष्यते । विशो<sup>१</sup> विशो हिम् वो (१ ८७)  
अग्ने वाजस्य<sup>२</sup> (गो हिम्मातो इ । १ ६६ b) स्वादिष्टया (औ हो हिं हा । १ ४६८  
h) इन्दु पविष्टा—सु (१ ४८१ b) सृजा दाश्वाम् (हिम् हिम्) च । अपा ३ म्  
हिर्म<sup>३</sup> वा (१ ५८४ b) । इति सम्मील्ये हिर्मादीना क्रम । विशेषाद् वमौ<sup>४</sup> च  
१० दीर्घानुस्वारमयौ<sup>५</sup> । मकारकरणार्थं<sup>६</sup> श्येते<sup>७</sup> (१ २३५ c हिम् मा)  
मकारकरणे<sup>८</sup> न वर्तन्ते । तद्वच्चैवाचार्यस्य नकुलमुखस्य वचन श्रूयते । “प्रक्रमते  
मकारकरणेन ततो हकारादिमनुस्वार गायति ततो मकार ” इति नकुलमुख ।

इति तृतीयो दशम ॥

1 Is wanting in B

2 आणा० L

3 After this B reads न हि इन्द्र०

4 ध्यन्य B ग्यन्या A स्मिन् व्रजमनयम् C

5 See 4

6 So A B C हिम् Bur

7 B does not mark accent Cf SV 1 87

(Sayana's comm Vol I P 243) विशोऽ

विशो हुम् वोऽ The South Indian gana

mss write this हिम् स्थि वो Here Sthi'

=Sthira matra or 1 matra pause

So in the following examples

8 Is wanting in B

9 वाज (स्य wanting in) B

10 So Bur Cf SV 1 99 (with Sayana's

र र गो हुम् मनो हो हा इ

comm p 264)

11 पविष्ट B

12 सुदुर्य P

13 सृजदध्व B

14 हुम् B

15 See 14

16 ०पादमौ L

17 मधो B

18 ०करणार्थं B

19 मकारकरणे B

20 प्र is wanting in B

## [ अथ चतुर्थो दशकः ]

॥ ६१ ॥ विकारः ॥ १ ॥

विकारश्च सनिकर्षो भवति । नैव वृत्तेनापि प्राग् लोपागमप्रकृति  
भावश्च विकारः ।

॥ ६२ ॥ सस्थानः ॥ २ ॥

विशे नि शब्द प्रयोगे (१ १५, b विशा इवा इशे) । सस्थानं सविकारो ४  
विज्ञेय । विशेषस्थानान्तरं वा । यथानन्तरं वा ।

॥ ६३ ॥ रौ घम् ॥ ३ ॥

स्वरौ दीर्घमापद्येते । उभावेक विकारः । सस्थान (सू ६२) इत्युक्तम् ।  
ईडिष्वावसे (१ ४६) न त्वा द्विव (१ २६१) अथादित्य वने (आ० स० ४)  
वयमु त्वाम् (१ ४०८ भरन्तो वस्यव ) आगमत् (१ २६०) अभिमातिषाह (आ० 10  
स० १६) अधा हीन्द्र (१ ४०६) वाजिनीव (२ १०६३) सूक्तेभि (१ ५६) आजि-  
षूतिम् (१ ४११) सूर्यस्य (१ ५३८—पदपा० सु। ऊर्यस्य) सन्ध्यापत्तिर्विशेषात् ।

॥ ६४ ॥ अस्थनामिनी सन्ध्यम् ॥ ४ ॥

अस्थनामिनी सन्ध्यमापद्येते<sup>१</sup> । एन्द्र-सादीनि (१ १२६) तवे दुँ० (२  
१०२) अ० पप्राथोपा (१ ३७६) अस्थनामिनी<sup>२</sup> इति किम्<sup>३</sup> ? पूर्वैर्<sup>४</sup> (२ ४३१) 15

1 नपि Bur

2 In B the comm ends with ०भावश्च  
After fullstop B repeats the Sutra  
विकार, while Bur includes the same  
in the comm

3 Cf विशायािवा २३ विशे<sup>३</sup> । SV 1 15  
(Sayana's comm Vol I p 117)

4 ०नो विकारो B

5 Is wanting in B

6 ई is wanting in B

7 च न त्वाऽद्विवोऽपि B SV 1 291 has  
च न त्वाद्विव परा

8 अथ s wanting in B

9 मू B SV 1 408 reads वयमु त्वा०

10 After आगमत् B reads होतृषभम् ।

मातृषभम् । अथाहीन्द्र जिनीवम् ।

11 उक्तेभि B, But refers to 2 1093  
But Vajiniva is not found therein  
We find Vajinivasu in II 1098

12 जिषूत आ is wanting in B Cf RT p  
16 n 20

13 ०पत्तिवि० Bur

14 ०पद्यते B

15 So correct तदेव B

16 अस्थाना ना० B

17 किम् is wanting in B

18 पूर्वै (ए is wanting in) B



॥ ६६ ॥ सन्ध्यं द्विवर्णम् ॥ ५ ॥

सन्ध्यक्षर द्विवर्णमापद्यते । अस्थोपधमिति<sup>१</sup> प्रवृत्तम् । प्रैतु (१ ५६)  
कृणुतैकमिन् माम् (आ स ६) (साम्नि)<sup>३२</sup> क्षतत्वोऽ३ हो<sup>३</sup> ३ (१ ३२०) अप्र  
प्रैरयत् सगर० (१ ३३६ अप्र प्रैरा) अमिताजा (१ ३५६)

५

॥ ६६ ॥ भाषायां शीपरयोः<sup>५</sup> ॥ ६ ॥

भाषायां<sup>५</sup> शीपरयोरक्षरयोर्द्विवर्णमापद्यते । स्व ईरिणी । खैरिणी । अक्ष  
ऊहिनी । अक्षौहिणी ॥ अस्थनामिनी (सू ६४)-त्यधिकारं ।

॥ ६७ ॥ उपसर्गादूहेष्यौ प्रेष्यार्थे ॥ ७ ॥

उपसर्गात् परादूहेष्यौ प्रेष्यार्थे द्विवर्णमापद्यते । प्र ऊह । प्रौह । उप ऊह ।  
१० उपौह । प्रै ईष्यं । प्रैष्यं । उप ईष्य । उपेष्य । कस्मात् प्रेष्यार्थे ? प्रेष्यतु भवा  
नध्वर्युश्च ।

॥ ६८ ॥ मन्ध्ये परं मामर्थ्ये ॥ ८ ॥

सन्ध्ये प्रत्यये पर (वर्णम्) मापद्यते सामर्थ्ये । प्रोढीयती<sup>११</sup> । प्रोजयति<sup>१३</sup> । प्रेष  
यति । प्रोषित ॥ उपसर्गा (सू ६७)-दिति ? राजौढीयति । सामर्थ्यं कस्मात् ?  
१५ औढीयति<sup>१५</sup> ।

॥ ६९ ॥ समासे ॥ ९ ॥

समासे च परमापद्यते । कोमित्यवोचत् । सोमित्यवोचत् । ब्रह्मामित्यहो  
चत् । समोहम् । विषमोहम् । दु खोहम् । समोर्ल । विषमोर्ल । दु खोर्ल । समोष्ठी  
विषमोष्ठी । विम्बोष्ठी । समोक । विषमोक । दु खोक । जलोक ॥ समासे  
२० कस्मात् ? अजौतु<sup>१६</sup> भक्षयति<sup>१७</sup> । उपौष्टबन्धी वडवा<sup>१८</sup> । नाम चेदपर्युदास ।

१ द्विवर्ण वर्णमा० B

Then it repeats सन्ध्यद्विवर्ण भाषायाम् ।

२ मिति wanting in B

१० मापयत P

३ होइ is wanting in B

११ ईष्य । प्रैष्य I

४ आवाप । प्रैरय सगर B

१२ प्रेटयति I

५ अमिताजा B

१३ प्रजयति B

६ सन्ध्यद्विवर्ण भाषायाम् A E भाषाया

१४ राजौढयति B

ही परयो C

१५ स्मादाढनान् B

७ Is wanting in B

१६ समोर्लुविषमोर्लुर्दु खालु B

८ ऊहणी । अक्षौहणी B

१७ अजौतु भक्षयन्ति P

९ After this B reads भाषाया शीपरयो ।

१८ वडुवा Bur

॥ १०० ॥ न वा ॥ १० ॥

न वा परमापद्यते । द्विवर्णमेव वा न वा ॥

इति चतुथा दशक ॥

[अथ पञ्चमो दशकः ॥]

॥ १०१ ॥ ह्रस्वमृचि ॥ १ ॥

ह्रस्वमापद्यते ऋचि प्रत्यये । अष्टर्धम् । नवर्धम् । दशर्धम् । शाकलर्धम् ।  
मालर्धम् । मन्त्रे । सहर्षभा (आ स ४२) ।

5

॥ १०२ ॥ ऋमप्येके ॥ २ ॥

ऋमप्येके आचार्या ह्रस्व मन्यन्ते<sup>१</sup> ।

॥ १०३ ॥ मासे घमृति ॥ ३ ॥

समासे दीर्घमापद्यते ऋति प्रत्यये । मशकर्त्त । शीतार्त्त । भयार्त्त ।  
दण्डार्त्त ॥ समासे कस्मात्<sup>२</sup> मशक इति मशकमामन्य-ऋत पश्य । मशकर्त्तम् । 10  
मशक ऋतम् ।

॥ १०४ ॥ म क्रियायाम् ॥ ४ ॥

म शब्द क्रियाया दीर्घमापद्यते । मार्धन्तम्<sup>३</sup> । मार्षभम् । मार्भन्तम् ।  
मार्तीयमानम् ॥ मांशब्द इति<sup>४</sup> राजर्धति । समर्धन्ति । क्रियायाम्<sup>५</sup> मर्षिम् ।  
मर्षभम् । कर्मणा चेद्दीर्घमेव ॥

15

॥ १०५ ॥ उपसर्गः सामर्थ्ये ॥ ५ ॥

उपसर्ग सामर्थ्ये दीर्घमापद्यते । प्रार्धति । उपार्धति ॥ उपसर्ग इति<sup>६</sup>  
राजर्धति । सामर्थ्ये कस्मात्<sup>७</sup> अर्धनात् ।

॥ १०६ ॥ वत्सतरादीनामृणि ॥ ६ ॥

वत्सतरादीनामृणि प्रत्यये दीर्घमापद्यते । प्र ऋणम् । प्रार्णम् । वत्सतर ऋणम् । 20

1 After this B reads-अष्टर्धप्रभृतीनि ।

5 मार्भवत B

2 मशकर्त्तौ । मशक ऋत B

6 मार्तीयमानम् B

3 मार्धन्तम् B

7 मशब्द B

4 मार्षत B

8 Confusion of च and छ in B

वत्सतरार्णम् । कम्बल ऋणम् । कम्बलार्णम् । वसन ऋणम् । वसनार्णम् । दश  
ऋणम् । दशार्णम् । दशार्णो नाम देश ।

॥ १०७ ॥ रमृस्थमस्वे ॥ ७ ॥

रेफमापद्यते ऋस्थमस्वे प्रत्यये । होत्रत्र । पित्रत्र । मात्रत्रेति । अस्वे ?  
5 होतृषभम् । होतृषदनम् । स्वरयोरित्याधिकार ।

॥ १०८ ॥ ह्रस्वमेके ॥ ८ ॥

ह्रस्वं वैके आचार्या मन्यन्ते । होतृ अत्र प्रभृतीनि ।

॥ १०९ ॥ अन्तस्थाम् ॥ ९ ॥

अन्तस्थामापद्यते । अस्वे ह्रस्वमेक इत्यधिकार । अबोध्याग्निं (१ ७३)  
10 सूरौ अङ्गुष्वायमतं (१ १२८) पर्युषुं (१ ४२८) स्वरयोरित्याधिकारो व्यभिचार  
इति चेद्विकारं । सर्वस्थान इत्युक्तम् ।

॥ ११० ॥ तिः ॥ १० ॥

गतिश्चान्तस्थामापद्यते । इना ई । इनी (१ १७७) हा वा त्रा (१ १४७)  
हा वार्ज । (१ ५६४) स्या ग्ना ई आदीनि (१ ६०) तद् विविङ्क्वा इ (१ १५)  
15 स्वरयोरित्याधिकार ।

इति पञ्चमो दशकः ॥

## [ अथ षष्ठो दशकः ]

॥ १११ ॥ सन्ध्यमयवायावम् ॥ १ ॥

सन्ध्यक्षरमयमवमायमावमापद्यते । अग्नर्या याहि (१ १) अग्नयित्थे'  
(१ ७) ऽष्वागाहि (१ ३४७) । तस्मायुं अद्य (१ २७२) मानरावन्वेति (१ ६४)  
यावाहु (१ ३६१)

1 Is wanting in B

7 स्यामारीनि P

2 So correct ऽष्वायमत Bur अबोध्याग्नि  
आदीनि B

९ ऽङ्गायि B

3 After this B reads -नि हाता तमि  
न्द्रम् ।

9 अम आ० B Cf SV 1 1 which rea  
ds अम आ

4 No fullstop in B

10 अम इत्ये B Cf SV 1 7 which  
reads अम इत्ये

5 इनायि B

11 तस्मा उ B Cf VS 1 272 which reads

6 हावाजा B

तस्मा उ अद्य

॥ ११२ ॥ घात्रो ङि विसर्जनीयं यवोहिषु ॥ २ ॥

दीर्घात्परो नकार पादमधीये प्रत्यये विसर्जनीयमापद्यते यवोहिषु  
प्रत्ययेषु । ऋतूँरनु (१ २२६) परिधीँरति (१ ५१६) सिन्धूरवासृजं (२ ११५०)  
इन्द्र इव दस्यूँरनु (द्राह्या० सू० २१ १) उत् पणीँरतम् । (ऋ० वे० १ १८३ २)  
बण महौ असि सूर्य (१ २७६) मृड महौ अस्ययं (१ १२३) वस्यो इन्द्रासि ५  
(१ २६२) महौ इन्द्र (२ ६५५) महौ हि ष (१ ३८१) दाशिवाँ  
शोचे (१.६७) गो माँ यदिन्द्र ते (१ २७७) दधन्वाँ य (१ ५१२) अग्नि-  
मीडायाम् (आ स २१ होतारँ रत्न०) इन्द्रस्य च सञ्जये (१ ४१६-इषँ स्तो०)  
दीर्घात्पर इति ? क्रीडादीनि (१ ५८४ क्रीडन्नूर) । नकार ? त्वामग्रे (१ ६)  
विश्वेषा हि० (१ २) अशुमतीमति (१ ३२३) पादमधीये इति ? अव यद्दानवान् 10  
हन् (१ ३१५) दुर्हणायून (१ ३४१)—एतेष्विति ? अह केतून समीर्त्सति  
(आ स २४) भद्रान् कृण्वन् (१ ५३३) देवान् विश्वान् (ऋ वे ३ ५६ ८)  
नियुत्वान् वायो (ऋ वे २ ३१ २) परिधीँरति (१ ५१६) आकाहौ । हाशाम् ।  
मा (१ ५७१b) सन्ध्यगीतम् ॥

॥ ११३ ॥ घाद् ग्रा ॥ ३ ॥

15

दीर्घात् परस्य द्वेध ग्राम एव विसर्जनीयमापद्यते । देवोऽप ॥  
निवृत्तानि । सत्रस्यर्द्धौ (आ गा ३, १ ४—अविदाम देवान् । समु) तावानस्य  
(आ स ३६) घर्मरोचने (आ गा App २, ६—लोकानरोचय) ।

॥ ११४ ॥ आ रक्तः ॥ ४ ॥

आकारो रक्तो भवति । बण महादीनि (१ २७६) ।

20

॥ ११५ ॥ र विसर्जनीयो घोषे ॥ ५ ॥

रेफमापद्यते विसर्जनीयो घोषे प्रत्यये । स्वरे चेत्यधिकार ॥ वृत्रहा  
वृभि (१ ४११) धा-इ गु । धा इ गु (१ २७३ २) दो भादीनि (१)

1 After this B reads स्वरे चेत्यधिकार

7 Is wanting in B

2 B reads सिन्धूर प्रहणात्तन्व दस्यूँरन्यो  
ना उत्पणान् हितान् ।

8 अति is wanting in B

3 Is wanting in B

9 हन् is wanting in B

4 असि अय is wanting in B

10 Is wanting in B

5 B adds मे पितु

11 ०रधु B

6 ते is wanting B

12 आकलशौ सन्ध्यगीतम् B

13 ध्रायिगु B

निर्ऋतीनाम् (१ ३६६) ऊर्मिरपाम् (१ ५८४) मनुष्येभिरग्निः (१ ७६)  
अरण्योर्नि<sup>१०</sup> (१ ७६) घोषे इति<sup>१</sup> पति पृथिव्यादीनि ॥ (१ २७) ॥

॥ ११६ ॥ रप्रकृतिः ॥ ६ ॥

- रप्रकृतिर्विसर्जनीयो रेफमापद्यते । जरितर्वि० (१ ३६—पदपा० जरित )  
५ अग्ने त्रातर्ऋत (१ ४२) प्रातरग्नि<sup>१</sup> (१ ८५) प्रातर्जुषस्व<sup>१</sup> (१ २१०) चन्द्रमा  
अप्स्वा ३ न्तरा<sup>१</sup> (१ ४१७) य उस्त्रिया (१ ५८५) त्वावत (१ १६३) परीत  
(१ ५१२) उदर्दरुत्<sup>१</sup> (१ ३१) अद्य नो देव सविर्त<sup>१</sup> (१ १४१) महि त्रीणाम्  
(१ १६२) प्रणेत् (१ १६३) कदावसो (१ १२८) य ऋते चिदभि<sup>१</sup> (१ २४४)  
ब्रह्म जज्ञानम् (१ ३२१) कृपा स्व (१ ४६४) स्व शब्दो रहस्ये (स्व ८३ २-स्तोभ  
१० आ० गाने) प्रातर्यावभि (१ ५०) अहरह (१ ३६६) उन्नयने<sup>१</sup> (आ गा A  
pp ३ १०) समासत्वादुशब्दकृतौ (अर्हा उ) । निवृत्तानि । देवानाम् (१ १३८  
अव ) अग्ने त्व न (४४८—भुव ) त्व<sup>१</sup> नैश्चित्र (१ ४१) तव त्य नैर्यम् (१ ४६६-  
भुव ) यत्सोमे सोमे आभुव (१ १८८) विसर्जनीयमिति या । सर्वसिद्धिरघोषे ।  
अन्तश्चरति (२ ७२५) ऊर्ध्वं (१ ३३१) ऊष्मणोर्वा<sup>१३</sup> निष्ठिन्यपदान्त इत्यधिकार ।  
१५ जरितरादीनि<sup>१६</sup> ॥

॥ ११७ ॥ अस्थाद् यम् ॥ ७ ॥

अस्थात् परो विसर्जनीयो यकारमापद्यते । बण् महादीनि (१ २७६)  
इत्येतरा गिरं<sup>१५</sup> (१ ७) देवा यज्ञम् (१ ५६) विश्वा हि मा० (१ ७५) पृतनीं

- |                                   |  |
|-----------------------------------|--|
| 1 Is wanting in B                 | 11 तव त्य सोमे ( नैर्य is wanting in ) B   |
| 2 अनु हि अरण्यो B                 | 12 After ऊर्ध्व B reads पत   |
| 3 प्रातर्जुषी B                   | 13 ऊष्मणोर्वा B  |
| 4 अप्स्वा ३ न्तरा is wanting in B | 14 जरितरादीनाम् Bur B reads जरिता-<br>दीनि । निवृत्तानि । मर्त्तो यस्ते । पुष्टा<br>वन्तो । निपूतो । प्रहोता । सिमा पुरु ।<br>गोमत ईशे । सुवीर्यस्य गो अन्तान्नेश्च परी<br>ताया वज्रोतसिद्धमितौ समास दृष्टत्वात् । |
| 5 स्वस्तरददीरुत् B                |  |
| 6 वसवित is wanting in B           |  |
| 7 णाम् is wanting in B            |  |
| 8 अभि is wanting in B             |  |
| 9 उन्नये B                        | 15 गिर is wanting in B   |
| 10 Second त्व न is wanting in B   | 16 पृतना अभि भूतर is wanting in B  |

अभिभूतरम् (१ ३७०) उत द्विषादीनि (१ ६) ॥ घोषे (सू ११५) ? रथ क्षये ।  
सम्मील्ये । वार्त्रज्जे (१ ४६४) देववते<sup>१</sup> । अनूपत क्षां (आ० स० २२) ॥

॥ ११८ ॥ ओम् अः ॥ ८ ॥

ओम् आपद्यते । उक्तेभिर्मन्दिष्टुप्रभृतीनि ( १ २२६-मन्दिष्टो वा० )  
तरोभिर्वो<sup>२</sup> (१ २३७) ॥ महतो विरप्तिन् (आ० स० ४१) ॥

5

॥ ११९ ॥ रे ॥ ९ ॥

स्वरं द्वैधमकार ओ भवति । पुरो<sup>३</sup> अग्निम् (१ ४६१) द्विषो अह (१ ३६५)  
को अद्य युङ्क्ते (१ ३४१) प्रेष्ठ वो (१ ५)-प्रभृतीनि ॥ निवृत्तानि । चित्र इत्  
(१ ६४) स इन्द्रः ॥

॥ १२० ॥ नौ ॥ १० ॥

10

नौ शब्दश्चाकार ओ भवति । अधिसानो अव्ये<sup>४</sup> (१ ५२८) ॥ अकारे ?  
अश्विनां बृहत्<sup>५</sup> (२ १०७६) ॥

इति षष्ठो दशकः ॥

## [ अथ सप्तमो दशकः ]

॥ १२१ ॥ तो षि ॥ १ ॥

इदं च रूपग्रहणम् । परीतो षिञ्चता-याम् (१ ५१२) ॥

॥ १२२ ॥ हो-रा स्वी-रु ॥ २ ॥

15

अह रात्रि । अहो रात्रि । स्व रुहाणा । स्वी रुहाणा ॥

॥ १२३ ॥ राजने च ॥ ३ ॥

स्व शब्द ओ भवति ॥ सुवर् (स्तोभ) इति वार्त्रज्जे<sup>६</sup> (?) ।

1 क्षथ B

6 अद्रि B

2 ० प्रतेऽनूषदक्ष B

7 ० नावृषि B

3 ष्कौरोभि० B

8 च is wanting in A B C

4 After this B reads अव द्रप्सो It

9 B reads-राजने च स्वशब्द. etc

omits महतो विरप्तिन्

10 B reads सुवरिति वातव्ये० ( रु on the

5 शूरो अमे instead of पुरो अग्निम् B

margin) वार्थम् ।

॥ १४२ ॥ उभयथा भुवो म्न ऊधरवः ॥ ४ ॥

उभयथा न्यायो यकारो रेफो वा । भुव इति<sup>१</sup> । भुवरिति । अम्न इति<sup>२</sup> । अम्नरिति । ऊध इति<sup>३</sup> । ऊधरिति । अव इति<sup>३</sup> । अवरिति । भुवरिति दक्षिणाग्निम् । व्याहृतिवर्गे च (स्तोभ) । अमर्न एवावरुन्धे । अम्नरित्येवं  
 ५ निरूप्यम् । ऊधर्वा अन्तरीक्षम् (ता म ब्रा २४ १६) । ऊधर्वा अनु प्रजा प्रजा-  
 यन्ते । छन्दस्यूधरवश्च भवति । चन्द्रे, यद् अ० (१ ३३१) महि त्री० (१ १९२)  
 ब्रह्म जज्ञानम् (१ ३२१) च ।

॥ १२५ ॥ सप्रकृतिर्मासे सं कृकमोः ॥ ५ ॥

समासे<sup>१</sup> सकारमापद्यते कृकमो प्रत्यययो करोतौ कामयतौ च । श्रेय  
 १० स्कार । तेजस्कार । यशस्कार । कामे चैव सप्रकृति श्रेयस्कारम् ॥ समासे ?  
 यश कारयते<sup>११</sup> । वर्च कामयते<sup>११</sup> । कृकमो इति ? अय पाला ॥

॥ १२६ ॥ यश्चातिशये ॥ ६ ॥

य शब्द अतिशये सकारमापद्यते । अयस्कारायते<sup>१२</sup> । पापीयस्कारायते ।  
 वर्षीयस्कारायते<sup>१३</sup> (?) । काम चेव य शब्द<sup>१४</sup> । र्य इति ? अयस्काम ।

॥ १२७ ॥ अङ्गे च क्म्व्यादौ ॥ ७ ॥

अङ्गे च प्रत्यये सकारमापद्यते ककार मकार वकार-यकारौदावङ्गे ।  
 अजस्कम् । पयस्कम् । यशस्कम् । तेजस्कम् । आयुष्मत् । सर्पिष्मत् । ज्योति-  
 ष्मत् । ऊर्जस्वती । पयस्वती । रजस्वला । चतुरस्या । शिरस्या । पयस्या ।  
 यशस्या च । उरसा । पयसा । शिरसा । यशसा ॥

१ भुवयिति B

२ अम्रयिति B,

३ See 1

४ अम्रायवा० B

५ ०रित्येवा न निरूप्य B

६ अन्तरिक्षम् B

७ जज्ञासु च B

८ B reads-सप्रकृतिर्विमर्जनीय समासे etc

९ B has अयस्कार । यशस्कार । तेजस्कार ।

अयस्कार ।

१० छात्रस्कार B

११ यशस्कामयते । वर्चस्कामयते । I,

१२ कारयते B

१३ See 5

१४ वर्षीयस्कारयते B वर्षीयस्कारायते Bur

१५ After this B reads छात्रस्करोति । छात्र  
 स्करोति

१६ यश इत्य० B

१७ यकाराकारादौ B

१८ अयस्कम् B

॥ १२८ ॥ कौतस्कुतादीनाम् ॥ ८ ॥

कौतस्कुतादीना च सकारमापद्यते । कस्क । कौतस्कुत । पुत्रादिन्या-  
स्पुत्र । शिरस्पदम् । अधस्पदम् । अयस्पात्रम् । पयस्कर्म । अयस्पिरडो  
राक्षो देश ॥ पुत्र पितु । पितु पुत्रं । पुत्र शुन । शुनस्पुत्र । शुनस्पति<sup>१</sup> ।  
शुनस्कर्ण ऋषि ।

5

॥ १२९ ॥ पर्वणि सद्यस्काला ॥ ९ ॥

पर्वणि सकारमापद्यते । सद्यस्काला पौर्णमासी । सद्यस्कालामावास्यो<sup>२</sup> ।  
सद्य कालमन्यत् ।

॥ १३० ॥ नामिनो ऽघोषे सामर्थ्ये ॥ १० ॥

नामिन परो विसर्जनीयोऽघोषे प्रत्यये सकारमापद्यते सामर्थ्ये । यजु- 10  
ज्योतिर्हवि सर्पिर्वहिर्धनुर्वपुरिति पूर्वपदान्येक प्रमाण वक्त्याम । यजु-  
ष्कुण्डम् । ज्योतिष्कुण्डम् । शोचिष्केशम् (आ स ५६) ॥ नामिन इति ? यश  
पात्रम् । अघोषे ? ज्योतिर्गायति । सप्रकृति (सू० १२५) ? अग्नि कुण्डे ।  
समासे (सू० १२५) ? ज्योति कुले<sup>४</sup> । सामर्थ्ये ? आहर त्व धनु पाणे<sup>५</sup> ।

इति सप्तमो दशक ।

[ अथ अष्टमो दशकः ]

॥ १३१ ॥ मिथुनाख्ये वा ॥ १ ॥

15

मिथुनाख्ये वा भवति परोष्मापत्ति । प्रकृतिभावसितिभावा । पूर्वयोगे  
सिशब्दे अपि हितानि त्रीण्यायान्ति ॥

॥ १३२ ॥ विग्रहे च ॥ २ ॥

विग्रहे च वा भवति । ज्योतिष्कुण्डप्रभृतीनि ।

1 After this B reads आस्पदसोमे

5 ज्योतिष्कुले B

2 पितुपुत्र B

6 B reads •पाणिनाकव विव्याहरेद सर्पि

3 Is wanting in B

काक कोष्ठ त्वमवरोह ॥

4 •मदासी Bu



॥ १३३ ॥ निः ॥ ३ ॥

निष्कृतम् (१११०) नि स्वादितम् । निष्पीतम् । निष्वादितम् ।

॥ १३४ ॥ दुः ॥ ४ ॥

दुष्कृतम् । दु स्वादितम् । दुष्पतिम् ।

5

॥ १३५ ॥ असुखे खे ॥ ५ ॥

असुखे चै खे प्रत्यये न सकारमापद्यते । दु खा बुभुक्षा । दु खा पिपासा ।  
दु खो रथ । कस्मादसुखे ? दु खमिदं शकटम् । पापकमस्य खम्

॥ १३६ ॥ ख्यातौ च ॥ ६ ॥

ख्यातौ च पापिकाया न सकारमापद्यते । दु ख्यातिश्चाय वैधतेयं ।

10 पापिकास्य ख्याति ।

॥ १३७ ॥ द्विः ॥ ७ ॥

द्विष्कृतम् । द्विष्वातम् । द्विष्पीतम् । द्विष्पाटितम् ।

॥ १३८ ॥ त्रिः ॥ ८ ॥

त्रिष्वातम् । त्रिष्कृतम् । त्रिष्पीतम् । त्रिष्पाटितम् ।

15

॥ १३९ ॥ चतुः ॥ ९ ॥

चतुष्कृतम् । चतुष्वातम् । चतुष्पीतम् । चतुष्पाटितम् ।

॥ १४० ॥ बहिः ॥ १० ॥

बहिष्कृतम् । बहिष्वातम् । बहिष्पीतम् । बहिष्पाटितम् ।

इत्यष्टमो दशकः ।

॥ इति तृतीय प्रपाठकं ॥

1 निष्पाटितम् B

2 After this B reads दुष्पाटितम्

3 Is wanting in B

4 B reads °दसुखे खे ?

5 दु ख्यातिरय वैधतेय B

6 इति ऋक्तन्त्रे द्वितीय प्रपाठक A B

इति ऋक्तन्त्रे तृतीय प्रपाठक C Bur

## [ अथ चतुर्थः प्रपाठकः ]

॥ १४१ ॥ आविरादीनां करोतौ ॥ १ ॥

आविरादीनां च करोतौ प्रत्यये विसर्जनीय सकारमापद्यते । आविष्कृतम् । प्रादुष्कृतम् । तिरस्कृतम् । नमस्कृतम् । विभक्तिविशेषे च ।

॥ १४२ ॥ पुरः ॥ २ ॥

पुर शब्दस्य विसर्जनीय सकारमापद्यते । पुरस्कृतो ब्राह्मण । पुरस्कृता कन्या । पुरस्कृतमृण निर्यातुं । पुरस्कृतो रथ । प्राचुरीकृतो निर्याता पुरस्कृता वत्सा कुमारैः<sup>३</sup> । परिपात्यन्ते मृगाश्च श्वभिर्हर्याकृतरूपा इति ॥

॥ १४३ ॥ अडि ॥ ३ ॥

पादमधीये प्रत्यये विसर्जनीय सकारमापद्यते । ओषधीष्कृधि । अथा नो वस्यसस्कृधि (२ ३६८) सा शन्ताता मयस्करदर्पे (१ १०२) प्र तष सस्कृतानि (१ ७८) ज्योतिष्कृणोति (१ १०२) ज्योतिष्कृदसि (आ०स० ५१) करोताविति ? ज्योति पश्यन्ति (१ २०) पादमधीये ? सह (२ ३०१) सन्तुतावत (१ ४१६) नृभिर्वत इति भाष्यम् ।

॥ १४४ ॥ इव श्रु ॥ ४ ॥

इवलिक्रायामृचि श्रुकारपरेऽधोये प्रत्यये विसर्जनीय सकारमापद्यते । १५

1 B reads निर्याति त

2 So B and Bur प्रचुरी० seems correct

3 B puts fullstop after this

4 श्वभिर्भूरया (or ध्या) तरूपा B

5 After this B reads वरिवस्कृणवन्

6 सहस B

ज्योतिष्कृणोति (१ ३०३) परिष्कृणवन् (२ २४६) इवलिङ्गायाम् ? साध (१ २१७  
साध कृ०)-प्रभृतीनि । ऋकारपरे ? दिव ककुत्पति पृथिव्या (१ २७)  
पकारे विशेष । पुस कृष्टीनाम् (१ ७८) ऊष्मस्थानमित्युत्तरार्थम् ॥

॥ १४५ ॥ रि खिडि ॥ ५ ॥

5 रेफपरे पादोपान्तीये प्रत्यये विसर्जनीय सकारमापद्यते । मयस्कारत्  
(१ १०२) पादोपान्तीये ? स्रुतावर्त (१ ४१६) ।

॥ १४६ ॥ पि ॥ ६ ॥

पकारे रेफपरे पादोपान्तीये प्रत्यये विसर्जनीय सकारमापद्यते ।  
अगन्म तमसस्पराम् (स्तोभ ) अविदाम तमसस्पारे (स्तोभ ) शृणाहि विश्व  
10 तस्पारि (१ ६५) दिवो अन्तेभ्यस्पारि (१ ३६७) दिवं सदोभ्यस्पारि (१ ३१२)  
देवो देवेभ्यस्पारि (२ १०६) ज्यावया सदस्पारि (१ २६८) निवृत्तानि । जात  
परेण (१ ६०) द्विष परि (१ १३४) वसिष्ठ परि (१ २४१) अव्या वारै परि  
(१ ५१६) वृषा वृष्ण परि (१ ५३१) अहमिद्धि (पितुष्परि १ १५२) अस्था  
दित्य (सू ११७)-धिकार ।

15 ॥ १४७ ॥ ऋदन्त्यरे ॥ ७ ॥

कण्ठ्यदन्त्यपरे पकारे प्रत्यये विसर्जनीय सकारमापद्यते । ब्रह्मणस्पते<sup>६</sup>  
(१ १३६) ब्रह्मणस्पते<sup>७</sup> (१ ४८ इपस्पते (१ ५७६) इडस्पदे (१ ६३) गोष्पदे  
(स्तोभ ) । शवसस्पति (१ २४८) मित्रास्पान्ति (१ २०६) ॥ पकारे ? सोम  
कलशे<sup>८</sup> (१ ५५७) कण्ठ्यपरे ? विश्वेदाग्नि (प्र० (१ ११४) आय गौ [पृ०  
20 (आ स ४६) उपस [पृ० (२ २२७) उरु पृथु । दन्त्यपरे ? ज्योति पश्यन्ति  
(१ २०) मधो पपान (१ २६४) इन्दु पविष्ट (१ ४८१) सुत पवित्रम् ।  
हिरण्यपावा प० (१ ५६४) । पादमर्ध्याये ? चन्द्रमा (१ ४१७) अनुप्रत्नास ।  
विश्वत (१ ३६३) ॥

1 Instead of this B reads वरिवस्कृणवन्

2 Is wanting in B

3 परे B

4 ष्य A B ष्यद० C Bur

5 कण्ठ्य

6 After this B reads ब्रह्मणस्पति ।

7 After this B reads सोम राजान । कृणु

हि ब० । वास्तोष्पते ।

8 कलश B

9 व्यपरे B

॥ १४८ ॥ घे णः ॥ ८ ॥

दीर्घान्तरे पादतृतीये<sup>१</sup> एव विसर्जनीय सकारमापद्यते । दिवस्पायु  
१ ३६) मित्रास्पान्ति (१ २०६) ॥ निवृत्तानि । (बन्) धुं पावक (१ ५२४)  
य पात्रम् १ ४२४) सप्तहे (आ० गा १ ६ १२—नरा) ॥

॥ १४९ ॥ यः ॥ ९ ॥

5

य शब्दस्य विसर्जनीय सकारमापद्यते । रायस्पोष सहस्रिणम् । राय  
स्पोष कुलायिनम् । रायस्पोषेण (ऋ वे १, १२५ १) । बहुला भवन्ति पञ्चनिधने  
कश्यपपुच्छे (आ० गा० ३, ८ १०) । नद्यस्पृणन्ति । रायस्पूर्धि (१ ३४६) ॥  
य शब्द ? सोम पूषा (१ १५४) विश पूर्वी (१ ३२८) य पात्रम् (१ ४२४)  
कण्ठ्ये विशेष ।

10

॥ १५० ॥ भे स्वे मान्तस्थी ॥ १० ॥

स्तोभे प्रत्ययेपि ह्रस्वे मकारान्तस्थी विसर्जनीय सकारमापद्यते । गोष्पदे  
ओक्त्रिसयोरक्त्रिसा व्रतद्वितीये (आ गा ३, २४) जमदग्निव्रते<sup>४</sup> (आ गा  
३, ४५) परिधिषु (आ गा App २ १०-३५) ॥ निवृत्तानि । पतिलिङ्गे<sup>५</sup>  
कीर्त्ये हृदये<sup>६</sup> (आ गा ३, ८, ५) ॥ मकारान्तस्थी ? देवव्रते (आ गा ३, ५६) । 15  
अभि त्वा शू० (१ २३३) । वागादौ तु ॥

इति प्रथमो दशकः ।

## [ अथ द्वितीयो दशकः ]

॥ १५१ ॥ नोष्मपरे ॥ १ ॥

नोष्मपरे विसर्जनीयो विक्रियते । क्षप्य । क्षप्यादीनि<sup>७</sup> ।

॥ १५२ ॥ पुं स्पर्शे ॥ २ ॥

पुकार स्पर्शे प्रत्यये सकारमापद्यते । पुस्करे । पुश्चरति । पुस्त्र यम् । 20  
पुस्तत्र । पुस्पारे । द्वितीयेषु च ॥ अघोषे ? पु गायति । नोष्मपरे<sup>८</sup> ? पुक्षुरम्

1 पादस्तृतीय एव B

2 गिर्वणोधु B

3 अग्नि० Bur

4 जमदग्निव्रते B

5 परिलिङ्गे B pati occurs here in  
'prajāpate'

6 After this B reads भाव्यम्

7 After this B reads वृक्षुर । चुर ।

वृक्ष । त्सारकम् ।

8 पुष्ट्य B

9 अनूष्मपरे B

10 पुक्षुरम् B

पुत्सारकः । पदमिति ले (Sic) पुस्कटे ' । सहोपध इति चेत् पदान्तविकारो-  
ऽयम् । स्पर्शे ? पुसाल ' ।

॥ १५३ ॥ नो मध्यमवर्गे ॥ ३ ॥

नकारो मध्यमवर्गीये प्रत्यये सकारमापद्यते । भवाश्चरति । भवा  
५ छिर्को । भवास्तत्र । द्वितीयेषु च । अघोषे । भवान् यजति<sup>५</sup> । जयत्यनूष्मपरे<sup>६</sup> ?  
भवान्तसुराणाम् । महान्तसुराणाम् । मध्यमवर्गीये ? भवान् पारे ।

॥ १५४ ॥ ऋक् चे ॥ ४ ॥

आर्चिकस्य द्वैध च शब्द एव सकारमापद्यते । चर<sup>१</sup>च<sup>२</sup>इस् (१ ६४)  
ततो ज्यायाश्च ( आ स २६ ) ॥ निवृत्तानि । आजिगीषन् तम्<sup>३</sup> (१ ३७२)  
१० जान क्षरन् । नियाम चित्रम् । वज्रिन् चित्रम् ॥ आर्चिके<sup>३</sup> इति ? सेतुषाम्नि  
(आ गा १, ७ ११) शुक्रियसमापने (?) ।

॥ १५५ ॥ कान्त् स्वे ॥ ५ ॥

काञ्चब्द स्वे प्रत्यये सकारमापद्यते । कास्कान् ह जयति<sup>३</sup> । कास्कान्  
नाशयति । कास्कान् आमन्त्रये । स्वर इति ? कान् कटे । कान् खनति<sup>५</sup> ।  
१५ कान् पारे । कान् फलके ।

॥ १५६ ॥ बुदेषसस्य व्यञ्जने ॥ ६ ॥

लुप्यते उदात्त एषसस्य इत्येषा व्यञ्जने प्रत्यये । का<sup>३</sup>स्य<sup>३</sup> वृषभ (१ १४२) एष स्य  
ते (१ ५३१) एष स्य धारया सुत (१ ५८४) एष ब्रह्मा य ऋत्विग्य (१ ४३८)  
एष<sup>५</sup> प्र कोशे (१ ५५६) स नो वसूनि (१ १६०) स त्व न (२ १६०) एते शब्दा ।

१ लेपुटेक B

२ चेत् is wanting in Bur Bur has  
पदविकारोऽयम् ।

३ पुसात B

४ भवाष्ट्रिय B

५ This is wanting in Bur

६ जयत्यनूष्मपरे B

७ भवास्तरुण B

८ महास्तरुण B

९ त is wanting in B

१० जानक्षर B

११ वज्रिचित्रम् B

१२ आर्चिका इति B

१३ कास्कान् भोजयति B

१४ खनति B

१५ ०देषस्य० C

१६ उदात्त इत्येषसस्य B

१७ कस्य B

१८ B reads एष कटे । सकटे । सनो व० etc

द्विषस्तरभ्यै (१ ४२८) । उदात्त ? उत् सो देव (१ ५११) । व्यञ्जने ? प्र सो  
अग्ने (१ १०८) । साम्नि चेत् सन्ध्यगीतम् ।

॥ १५७ ॥ नान्पूर्वः ॥ ७ ॥

नत्वन्पूर्वो<sup>१</sup> लुप्यते । अनेषो गच्छति । अनेषो धावति । अन्यूनातिरिक्त-  
मिति<sup>३</sup> वा ।

5

॥ १५८ ॥ यः ॥ ८ ॥

यकारश्च व्यञ्जने प्रत्यये लुप्यते । महान् हि ष (१ ३८१)-प्रभृतीनि । इत्थे  
तरादीन्य (१ ७) जुनासिक । श योरभि (१ ३३) व्यञ्जने ? अबोधयन्नि (१ ७३) ।

॥ १५९ ॥ रमध्ये ॥ ९ ॥

स्वरमध्ये नैगिर्यकार (सू० ११०) लुम्पति । ईनाई । इनी<sup>४</sup> (१ १७६ साम) 10  
०तय<sup>५</sup> इन्द्र० (१ २४६) अग्न आ याहि (१ १) स इन्द्र (१ ३३७) ॥ स्वरमध्ये ?  
अद्येत्यग्नि (१ ४४७) पीतये<sup>६</sup> (१ २६३) । वैकारिकग्रहणात् ।

॥ १६० ॥ वमेके ॥ १० ॥

वकारमप्येके आचार्या लुम्पन्ति । हावात्रादीनि (१ १४७ b) ।

इति द्वितीयो दशकः ॥

[ अथ तृतीयो दशकः ]

॥ १६१ ॥ अर्धं वा ॥ १ ॥

15

अर्धं वा वकारयकारयोर्लुम्पन्ति ।

॥ १६२ ॥ वं नैगिरुस्थे ॥ २ ॥

वकार नैगिरुस्थे लुम्पति । अष्टा उपरि । का उपरि । ता उपरि<sup>७</sup> ॥ वैराजे  
(१ ३६८) पुण्ये<sup>८</sup> (१ ५६५) इलान्दाद्ये (आ गा ३ ५ १) । पुरुषव्रते (आ गा ३ ६ १)  
उस्थे ? ०ण्वागाहि (१ ३४७) ।

20

1 च Bur

2 नान्पूर्वो Bur

3 ०तिरिक्तेति Bur

4 इना इति B

5 तथा b

6 पीतये B

7 Is wanting in Bur

8 Instead of पुण्ये B reads अपत्ये

॥ १६३ ॥ नो तौ ॥ ३ ॥

न त्वोतौ लुप्यते तत् । अचिक्रदायाम् रहस्ये ( १४६७ सामन्—हा  
वो तु ) ।

॥ १६४ ॥ अत् पटादीनामितौ ॥ ४ ॥

5 अच्छब्द पटादीनामितौ प्रत्यये लुप्यते । पटिति । घ्रसिति । द्रसिति ।

॥ १६५ ॥ दोऽभ्यासे ॥ ५ ॥

दकार अभ्यासे<sup>१</sup> लुप्यते । पटत्पटेति । द्रसद्द्रसेति । घ्रसन्घ्रसेति ।

॥ १६६ ॥ पृषोदरादीनाम् ॥ ६ ॥

पृषोदरादीना च दकारो लुप्यते । पृषोदरे । पृषादानम् ।

10 ॥ १६७ ॥ उद् स्थास्तम्भोः ॥ ७ ॥

उत्पूर्वयो स्थास्तम्भयोरादिर्लुप्यते । उत्थातां । उत्थास्यति ।  
उत्थानिकामुत्तम्भयति<sup>३</sup> । शकटमुत्तम्भिता । एवम्पूर्व<sup>२</sup> विद्युत् स्थिता । विद्युत्  
स्तम्भिता । विद्युत् स्तम्भयति ।

॥ १६८ ॥ तुल्ये ॥ ८ ॥

15 तुल्ये स्थाने लुप्यते । आथर्वणे ( आ गा १ २६ ) देव वहन्ति<sup>४</sup> ( १ २५ )  
०ष तो०<sup>५</sup> ( २ ३४६ ) इमास्त इन्द्र ( १ १८७ ) वित्तादीनि । पुन पुन प्रसङ्गश्च ।  
त ओहै ( १ ४३४ ) यावाहु ( १ ३६१ ) तुल्य इति<sup>६</sup> ? सुरूर्ष इत्<sup>७</sup> ( १ २७७ ) ।

॥ १६९ ॥ रात् स्थाजरे ॥ ९ ॥

स्वराद् द्वैधमन्तस्थाजपरे<sup>८</sup> वर्णे प्रत्यये लुप्यते । न वेद्यम् ( १ ५ )  
20 अबोभ्यादीनि ( १ ७३ ) स्वरादिति<sup>९</sup> ? निवृत्त्यर्थम् । अन्तस्थाजपरे<sup>१०</sup> वर्णे<sup>१०</sup> ?  
अच्छादीनि । विश्व न्वै० ( स्तोम ) अपदान्त<sup>११</sup> ? ०दुघा हुं० ( १ २६५ ) ।

1 दकारस्त्वभ्यासे B

2 उत्थिता Bur

3 उत्थानिकामुत्तम्भयति Bur

4 ०मुत्तम्भिता Bur

5 स्थम्भिता Bur

6 See 3

7 B reads देव वहतीषन्ते

8 सुरूप त्वे B

9 ०मन्तस्थजपरे B

10 अन्तस्थवर्णे परे जरे B

11 त्व B

12 सुदुषां तु B

॥ १७० ॥ १ः ॥ १० ॥

रेफश्च तुल्यस्थाने लुप्यते । युक्ता वन्ही र० (१ १४६) बर्ही रशनाभिः  
(१ ५२३) वृषा हरी राजे० (१ ५६२) रपूर्वयोश्च दीर्घत्वम् ॥

इति तृतीयो दशकः ॥

## [ अथ चतुर्थो दशकः ]

॥ १७१ ॥ सोष्मण ऊष्मा ॥ १ ॥

सोष्मणश्चोष्मा तुल्यस्थाने लुप्यते । सख्य ते (१ २३४) अल्ला नप्त्रे 5  
१ २१) दूढ्यम् (१ ११३) अबोध्यादीनि (१ ७३) तुल्य इति ? विभावसो  
(१ ८६) ।

॥ १७२ ॥ तृतीयः परगुणम् ॥ २ ॥

तृतीय परगुणमापद्यते । वाचो व्रते (आ गा ३, १ १-२) अस्तु श्रौषद्  
पु० (१ ४६१) यत् सोमम् (१ ३८४) नु श्रव आद्यं । अघोष इति ? तद्धो गाय 10  
(१ ११५) तृतीय इति ? भवान् पारे ।

॥ १७३ ॥ अन्त्ये ॥ ३ ॥

अन्त्ये च प्रत्यये तृतीयोऽन्त्यमेवापद्यते । उदग् । न्यग् वा (१ २७६)  
बण महान् (१ २७६) हव्यचारै न सुमद्रथ (१ ४४७) व्यख्यन् महिषो  
दिवम् (२ ७२५) ।

15

॥ १७४ ॥ दन्त्याच्छरल्लम् ॥ ४ ॥

दन्त्यात् पर शकारश्चकारमापद्यते । और्वभृगुव (च्लुचिम्—१ १८)  
चित्र इच्छिशो (१ ६४) यच्छक्रासिं (१ २६४) यच्छित्तसि (१ २६६) यस्य  
त्यच्छम् (१ ३६२) दिवि सञ्जुक्त (१ ८३) मघवञ्जुग्धि (१ २७४) ॥ दन्त्या-  
दिति ? अनु शूर (१ २५३) ।

20

1 कतूरयोरी० B

2 ०सोममुपव्यावाये B

3 So B उ Bur

4 B does not add च् to छ in any of these examples



॥ १७५ ॥ चलमोर्दयमेके ॥ ५ ॥

एवमुदय शकारमेके इच्छन्ति कुर्वन्ति । नैनांभ्रोतं विश्लोकान्त्सन्नशति  
श्मभ्रूणि इति प्रत्यया.<sup>१</sup> (?) ।

॥ १७६ ॥ तृतीयाद्धश्चतुर्थम् ॥ ६ ॥

5 तृतीयात्परो हकारश्चतुर्थमापद्यते । एकेषामित्यधिकारो न नैगे । वणिक्  
हरति । वणिग्घरति । षट् हरति । षट्हरति । त्रिष्टुप् हरति । त्रिष्टुप्भरति इति ।

॥ १७७ ॥ ऊष्मा स्थानम् ॥ ७ ॥

ऊष्मा च परसंस्थानमापद्यते । दिवः ककुत्पति (१ २७) उषसश्चित्रम्  
(१ ४०) उष्ट्रादीनि<sup>५</sup> । अग्निस्तिग्मेन (१ २२) ऽपति पृ० (१ २७) निशशशां  
10 (१ ४१०) अग्निस्समिधा (१ ७३) दुष्पण्यम् (१ १४१) ।

॥ १७८ ॥ दन्त्यं मध्यमवर्गे ॥ ८ ॥

दन्त्यवृत्तिः परमसंस्थानमापद्यते मध्यमवर्गीये प्रत्यये । और्वभृगुं  
(१ १८)-प्रभृतीनि । पश्यन् जन्मानि (ऋ वे १, ५० ७) यज्जायथा (२ ७७७)  
भवान् जयति । तज्जयति<sup>११</sup> । चरश्चरन् (१ ६४ स्तोभ) सुश्चन्द्राश्चर्यादीनि  
15 (२ ३७३-४) दन्त्यम्<sup>१२</sup> वणिक् चरति । मध्यमवर्गीये<sup>१३</sup> भवान् परे<sup>१४</sup> ।

॥ १७९ ॥ श्लोः ॥ ९ ॥

शकारलकारयोः प्रत्यययोः परसंस्थानमापद्यते । तच्छ्लोकं । ऋक्-  
श्लोक<sup>१५</sup> । पर्वच्छ्लोक । भवोल्लुनातीति ।

1 So A and C •मनोदय• B

end of the comm B repeats मध्यम-

2 So Bur न नैगे । श्रोतयत । श्रमति ।

वर्गीये, but after crossing 'गीये' it gives

श्लोक । भ्रशति । श्मभ्रूणि इति । प्रत्यया । B

वर्गे as the correct form

3 परसंस्थान• B

9 See one

4 दिवश्चित्रम् दुष्टादीनि । B

10 ऋगु is wanting in B

5 न is wanting in B

11 तज्जायति B

6 पतिष्ठा B

12 पारे B

7 After ष्ट there is थि on the margin

13 परसंस्थान• B

of B Then it reads निष्टाशा

14 क in all the three examples B

8 So A B C वर्गीये Bur At the

15 ऋच्छ्लोकम् B

॥ १८० ॥ मो सन्ध्यः ॥ १० ॥

मकारश्च सन्ध्य परस्थानमापद्यते । त्वाङ्काष्टा० (१ २३४) ऽवङ् गोश्रु-  
जीकम् (१ ३१३) ०नि<sup>२</sup> घृतवन्ति रोह (१ ५३२) उदकन्नयन्तम् । अग्निन्दूतम्  
(१ ३) तन्ते मदम् (१ ३८३) । सन्ध्य इति ? त्रिष्टुभ् मकारे<sup>३</sup> ।

॥ १८१ ॥ रणमपि स्थायाम् ॥ ११ ॥

करणमप्यन्तस्थायामापद्यते । ह्रवि यथा (१ २१४) प्र वोच यानि  
(आ स २८) धर्मरोचने (आ गा App २६—उद्य लोकान् । इमा लोकान्)  
प्रेष्ठ व (१ ५)—प्रभृतीनि । त्वा विप्रास (१ ४२) ।

॥ १८२ ॥ अनुस्वारमेके ॥ १२ ॥

अनुस्वार चैके आचार्या मन्यन्ते । प्रेष्ठ व (१ ५)—प्रभृतीनि ।

॥ १८३ ॥ रेफोष्मसु ॥ १३ ॥

रेफोष्मसु अनुस्वारमापद्यते । सोम रा० (१ ६१) विष्णु<sup>४</sup> सूर्यम् (१ ६१)  
जेतार हो<sup>५</sup> (१ २८३) उभय श्रु० (१ २६०) ।

॥ १८४ ॥ हि नमपरे च तत्परम् ॥ १४ ॥

हकारे नमपरे<sup>६</sup> तत्परमापद्यते । यत्पर स हकारो भवतीति<sup>७</sup> । 15  
तृणन्हुते<sup>८</sup> । तृणम्ललति<sup>९</sup> । किन्हुते<sup>१०</sup> । किम् म्ललयति<sup>११</sup> ।

इति चतुर्थो दशकः ॥

## [ अथ पंचमो दशकः ]

॥ १८५ ॥ व्यवधानोऽन्त्यविकारे ॥ १ ॥

व्यवधानोऽनुस्वारो भवति अन्त्यविकारे<sup>१२</sup> । श्रुतूरु (१ २२६) चरँश्च

1 परसस्थान० B

2 निघृतव । प्रियञ्चेति । उदकन्नयन्तम् B

3 त्रिष्टुभ्मकारे B

4 य B

5 विष्णु B

6 र B

7 नमकारेपरे च Bur

8 इति is wanting in B

9 तृण न्हुते । कृपामवतीति Bur

10 Are wanting in B

11 From this up to कांस्कान् प्र० is  
omitted in B

रन् (१ ६४ साम) काँस्कान्-प्रभृतीनाम् । अन्त्यविकारे<sup>१</sup> मयस्कारे । त्वा  
काष्ठा०-(१ २३४)-प्रभृतीनाम् । रेफोष्मसु इत्यधिकार ।

॥ १८६ ॥ अन्त्यात्प्रथमोऽघोषे ॥ २ ॥

अन्त्यात्पर प्रथमो व्यवधीयते अघोषे प्रत्यये । प्रत्यङ्क्शेते । प्रत्यङ्क्  
५ षण्डे । प्रत्यङ्क् सारे<sup>५</sup> । गा शेते । गा षण्डे<sup>५</sup> । गा साये । यानि<sup>६</sup> चान्यानि<sup>६</sup> ।

॥ १८७ ॥ नात् सि ॥ ३ ॥

नकारात् सि प्रत्यये तकारो व्यवधीयते । तिलान्तसायी । भवान्तसायी ।  
महान्तसायी । महान्तसमुद्र (१ ४२६) हरिवान्तसुतानाम् (१ २२६) केतून्तसम्  
(आ स २४) ।

10

॥ १८८ ॥ दान्तमेके ॥ ४ ॥

ट पूर्वरूप सिप्रत्यये तकारो<sup>७</sup> व्यवधीयते । षट्सा भोजयति<sup>८</sup> । षट्स्वि  
तर्मे । षट्स्विति कायिन<sup>९</sup> । प्रकृत्या नैगि ।

॥ १८९ ॥ स सं करोतौ ॥ ५ ॥

स पूर्वरूप करोतौ प्रत्यये सकारो व्यवधीयते । सस्करोति । सस्करोत् ।  
15 सस्करिष्ये<sup>१२</sup> इत्युक्तम्<sup>१३</sup> । विशेषे च ।

॥ १९० ॥ अङ्गव्यवाये चाङ्गपरः ॥ ६ ॥

अङ्गव्यवाये चाङ्गात् परो भवति सकार । सम् अकरोत् । समस्करोत् ।  
सम् अकुरुताम् । समस्कुरुताम् । सम् अकार्षात् । समस्कार्षात् । सम् चिकी  
र्षति । सञ्चिस्कीर्षति<sup>१३</sup> ।

1 अविकारे प्रत्यये B

मयकार० B

3 1 घोषे B No sign of अभिनिहित  
सन्धि

4 ०८क्सायो B

5 गाङ्खण्डे B

6 गा साधेया चान्यानि Bur

7 दान्तमेके Bur In comm also Bur

has द् instead of ट्

8 टकारो B दकारो Bur

9 After this B, has षट्सा नाशयति

10 षट्स्वीतम् B

11 षट्स्वैतिकायन B

12 सस्करिष्यति । उक्त B

13 सञ्चिकीर्षति Bur

॥ १६१ ॥ कृ चकारमस्वयं दृष्टे ॥ ७ ॥

कृ चकारमापद्यते अस्वयं दृष्टे । सचक्रा<sup>१</sup> । सचस्कार । सचक्रतु । सचस्क्रतु<sup>३</sup> । सञ्चक्रु । सञ्चस्क्रु । सञ्चके । सञ्चस्के । सञ्चक्राते । सञ्चस्क्राते । सञ्चकिरे । सञ्चस्किरे ।

॥ १६२ ॥ पर्युपे भूषणप्राचुर्यवाक्येषु ॥ ८ ॥

5

परि उप<sup>४</sup> इति पूर्वरूपे सकारो व्यवधीयते भूषणप्राचुर्यवाक्येषु । परिष्कृतम् । परिष्कृतो रथ<sup>५</sup> । गोभिर्भग परिष्कृतम्<sup>६</sup> । ब्राह्मणमुपस्कार जल्पति । परिष्कृतम् । उपकृतमन्यत् ।

॥ १६३ ॥ अव मर्यादावर्चस्करो ॥ ९ ॥

अव इति पूर्वरूप सकारो व्यवधीयते मर्यादावर्चस्करो । अवस्कारमय<sup>१०</sup> ब्राह्मणोऽस्मत्तो मर्यादा बध्नीते । वर्चस्के<sup>७</sup> ? अवकरोऽन्य<sup>८</sup> ॥

॥ १६४ ॥ पार पर्वते ॥ १० ॥

पार इति पूर्वरूप सकारो व्यवधीयते पर्वते । पारस्कर पर्वत । पार करोऽन्य ।

इति पञ्चमो दशकः ॥

[ अथ षष्ठो दशकः ]

॥ १६५ ॥ अप रथे ॥ १ ॥

15

अप इति पूर्वरूप सकारो व्यवधीयते रथे । अपस्करो नाम रथ<sup>१</sup> । अपकरोऽन्य ।

॥ १६६ ॥ किरतावध्यात्मम् ॥ २ ॥

किरतौ धातौ प्रत्यये सकारो व्यवधीयते अध्यात्मम् । अपस्किरते<sup>११</sup> अविमजश्चर्षभश्च<sup>११</sup> । कस्मादध्यात्मम् ? अपकरोऽन्य<sup>१२</sup> ।

20

1 चकर A B C

7 अवस्कर० B

2 अ is wanting in B

8 Omitted in Bur वर्चस्के । वर्चस्करो

3 This is wanting in Bur

९ अन्य । B

4 उपरि Bur

9 परेति B

5 See 4

10 रथस्य B

6 परिष्कृतो रथो । गोभिर्भग परिष्कृत । wanting in Bur

11 अयस्किरते अविमजश्चर्षभश्च

12 B has कस्मादध्यात्मम् । अवकिरत्यञ्च

॥ १६७ ॥ उपप्रती<sup>१</sup> हिंसायाम् ॥ ३ ॥

उप प्रति<sup>२</sup> इति पूर्वरूपे सकारो व्यवधीयते हिंसायाम् । उपस्किरस्व<sup>३</sup> पासु मुष्टिना । प्रतिस्किरस्व भस्मं मुष्टिना । हिंसायाम्<sup>४</sup> ? उपकिर गवाम् । प्रतिकिर परिरवाम् ।

५

॥ १६८ ॥ वि शकुनौ ॥ ४ ॥

वीति पूर्वरूप सकारो व्यवधीयते शकुनौ । विष्किरा नाम शकुना । विकिर इत्यन्य<sup>५</sup> ।

॥ १६९ ॥ कुस्तुम्बुरु जातिः ॥ ५ ॥

जातिरिति<sup>६</sup> ? कुतुम्बुरु<sup>७</sup> ।

१०

॥ २०० ॥ आस्पदमास्थायाम् ॥ ६ ॥

आस्पदमिति सकारो व्यवधीयते आस्थायाम् । आस्पद लब्ध्वा गावो ब्राह्मणाश्च । कस्मादास्थायाम्<sup>८</sup> ? कृच्छ्रमापदमापन्ना ब्रह्मद्विष ॥

॥ २०१ ॥ अपरस्परं सातत्ये ॥ ७ ॥

अपरस्परमिति सकारो व्यवधीयते सातत्ये । अपरस्परं<sup>९</sup> धावन्ति १५ भुञ्जते शेरते च । सातत्ये कस्मात्<sup>१०</sup> ? अपरपर<sup>११</sup> बृहि ।

॥ २०२ ॥ प्रस्कएव ऋषिः ॥ ८ ॥

प्र इति सकारो व्यवधीयते कएव ऋषौ<sup>१२</sup> । प्रकएवोऽन्य ।

॥ २०३ ॥ गोष्पदमुदकमाने ॥ ९ ॥

गोष्पदमिति सकारो व्यवधीयते उदकमाने । गोष्पदोदक केदार । २० गोपदमन्यत्<sup>१३</sup> ।

१ उपप्रती BC उपप्रति A I ur

२ प्रती B

३ अपस्किरस्व Bur

४ भस्म Bur

५ विकिरा इत्यन्या Bur

६ B has कुस्तुम्बुरु । कुतुम्बुरु ।

७ कृच्छ्रामा० B

८ ० परा B

९ त्सरन्ति Bur

१० अपरपद बृहीति Bur

११ After this B reads प्रस्कएव ऋषि ।

१२ The comm is wanting in Burnell's edition

॥ २०४ ॥ अगोष्पदमनाचरिते ॥ १० ॥

अगोष्पदमिति सकारो व्यवधीयते अनाचरिते । अगोष्पदमय ब्राह्मण  
पानागार सेवते । अगोष्पदमन्यत् ।

इति षष्ठो दशकः ॥

[ अथ सप्तमो दशकः ]

॥ २०५ ॥ आश्चर्यमनित्ये ॥ १ ॥

आश्चर्यमिति सकारो व्यवधीयते अनित्ये चेत् । आश्चर्यं यदय दद्यात्<sup>१</sup> । 5  
सर्वत्रैव अनित्यम् । आश्चर्यं<sup>२</sup> ब्रूहीति ।

॥ २०६ ॥ आस्क्रा आस्कभो विस्फुलिङ्गाः<sup>३</sup> ॥ २ ॥

आस्क्रा पचत वाहस इत्याम्नाय । आस्कभे इवास्फन्दइर्वोस्मद्भयेन  
विस्फुलिङ्गाः ।

॥ २०७ ॥ समास ऋक्षु चन्द्रे ॥ ३ ॥

10

समासे स शब्दो व्यवधीयते ऋक्षु चन्द्रे प्रत्यये<sup>४</sup> । सुचन्द्रं । सुश्चन्द्र  
(२ ३७३—सुश्चन्द्र) । पुरश्चन्द्र<sup>५</sup> (२ १०१०) हरिश्चन्द्र<sup>६</sup> (२ ६५६) समासे<sup>७</sup> ?  
सदा चन्द्रैर्याति (१ २७७) कस्माद्वक्षु<sup>८</sup> ? सुचन्द्रा पौर्णमासी ।

॥ २०८ ॥ कास्तीराजस्तुन्दे नगरे ॥ ४ ॥

कास्तीराजस्तुन्दे नाम नगरे । कस्मान्नगरे ? कातीरगामिन्यजतुन्दिनी<sup>९</sup> । 15

॥ २०९ ॥ नदी रथस्या ॥ ५ ॥

नदी रथस्या नाम । कस्मात्<sup>१०</sup> नदी रथया ।

॥ २१० ॥ मस्करो वेणु ॥ ६ ॥

मस्करो<sup>११</sup> वेणुं<sup>१२</sup> । मकरोऽन्य ।

1 आश्चर्यपद य Bur आश्चर्यं पद य B

2 आचार्यं ब्रूहीति Bur

3 आस्कभोविस्फुलिङ्गा Bur ० भोर्वि० A B C

4 स्कन्द इवा is wanting in Bur

5 समासे स शब्दो व्यवधीयते ऋक्षु चन्द्रे  
प्रत्यये is wanting in Bur

6 विसर्जनीय is wanting in B

7 B gives before this पुर चन्द्र ।

8 हरिचन्द्रो हरिश्चन्द्रो मरुद्गण B

6 B has समासे यदा । चन्द्रैर्याति ।

10 कास्तीराज is wanting in Bur

11 ०न्यजतुन्दिनी B ०न्यजतुन्दादीनि Bur

12 Is wanting in Bur

॥ २११ ॥ तस्करस्तेनः ॥ ७ ॥

तस्कर स्तेन<sup>१</sup> । तकरोऽन्य ।

॥ २१२ ॥ दीर्घ भाषायां प्राप वृणोतौ संवरणे ॥ ८ ॥

दीर्घमापद्यते<sup>२</sup> भाषाया प्र अप इत्येतौ शब्दौ धातौ वृणोतौ प्रत्यये सव  
५ रणे । प्र वृणुते । प्रावृणुते । अप वृणुते । अपावृणुते । सवरणे कस्मात्<sup>३</sup> प्र वृणुते  
ऋत्विजम् । अपवृणुते ।

॥ २१३ ॥ अच्छ वदतौ<sup>४</sup> ॥ ९ ॥

अच्छेत्यस्यान्तो दीर्घाभवति वदतौ<sup>५</sup> प्रत्यये । अच्छ वदते । अच्छा-  
वदते । अच्छ वदिष्यति । अच्छा वदिष्यति । सम्प्रति च कृते चैवम् । वदते<sup>६</sup>  
१० कस्मात्<sup>७</sup> आगच्छतोऽच्छ गमिष्यतीति ।

॥ २१४ ॥ समासे गिरौ पेषुणगोपवत्सकयवाञ्जनभञ्जनानाम् ॥ १० ॥

समासे गिरौ प्रत्यये एतेषामन्तो दीर्घाभवति । पेषुण गिरि । पेषुणागिरि ।  
गोप-गिरि । गोपागिरि । वत्सक गिरि । वत्सकागिरि । यव गिरि । यवा  
गिरि । अञ्जन गिरि । अञ्जनागिरि । भञ्जन गिरि । भञ्जनागिरि ।

इति सप्तमो दशक ॥

इत्यृक्तन्त्रे चतुर्थ<sup>८</sup> प्रपाठक ।

1 Is wanting in Bur

2 So B and Eur आपद्यते seems correct

3 अच्छ वदते A B अच्छ वदते C

अच्छ वदते Bur

4 वदते B

5 वदते Bur The correct form seems

वदतौ Cf वृणोतौ in 212

6 So A B C पेषुण Bur

7 इत्यृक्तन्त्रे तृतीय प्रपाठक B चतुर्थ

प्रपाठक C Bur

# [ अथ पञ्चमः प्रपाठकः ]

## [ प्रथमो दशकः ]

॥ २१५ ॥ कर्णस्य शृङ्गे ॥ १ ॥

कर्णेत्यस्यान्तो दीर्घाभवति शृङ्गे प्रत्यये । कर्णाशृङ्गे<sup>१</sup> वद्धा । कर्ण शृङ्गे<sup>२</sup> ।  
कर्णाशृङ्गे<sup>३</sup> ।

॥ २१६ ॥ वृषस्य कपिमोदनीदर्भरवेषु ॥ २ ॥

वृषेत्यस्यान्तो दीर्घाभवति कपिमोदनीदर्भरवेषु प्रत्ययेषु । वृष-कपि । 5  
वृषाकपि (ऋ वे १० ८६ १) वृष मोदनी । वृषामोदनी । वृष दर्भ । वृषादर्भ ।  
वृष रव । वृषारव<sup>४</sup> (ऋ वे १० १४६ २) ।

॥ २१७ ॥ कर्णे स्नीहाद्कुशकुण्डलोपरिष्ठाध्यक्षतबाणानाम् ॥ ३ ॥

कर्णे च प्रत्यये एतेषामन्तो दीर्घाभवति । स्नीह कर्णी । स्नीहा कर्णी । अद्कुश-  
कर्णी । अद्कुशाकर्णी । कुण्डल कर्णी । कुण्डलाकर्णी । उपरिष्ठ कर्णी । 10  
उपरिष्ठाकर्णी । अधि कर्णी । अधीकर्णी । अक्षत कर्णी । अक्षताकर्णी । बाण कर्णी ।  
बाणाकर्णी ।

॥ २१८ ॥ विश्वस्य नरवसुरादसु ॥ ४ ॥

विश्वेत्यस्यान्तो दीर्घाभवति नरवसुरादसु प्रत्ययेषु । विश्व-नर ।  
विश्वानर (१ ३६४) विश्व-वसु । विश्वावसु (ऋ वे १० १३५ ५) विश्व-राद् । 15  
विश्वाराद् ।

१ कर्ण शृङ्गे Bur

२ कर्णस्य शृङ्गे B

३ Is wanting in B

४ In RV 10 146 2 occurs वृषारवाय



॥ २१६ ॥ मित्र ऋषौ ॥ ५ ॥

मित्रे च प्रत्यये यत् प्रकृतम् ऋषौ दीर्घीभवति । विश्व मित्र । विश्वा मित्र (ऋ वे ३ ५३ ६) कस्मादृषौ ? विश्वमित्र एव ।

॥ २२० ॥ श्ववित्पदवराहकर्णदन्तदंष्ट्रेष्वमंप्रति चेत् ॥ ६ ॥

5 एतेषु च प्रत्ययेषु यत्प्रकृतं श्व इत्यस्यान्तो दीर्घीभवति । श्व वित् । श्वावित् । वित्पद । श्वपद । श्वापद <sup>१</sup> (ऋ वे १० १६ ६) पदवराह । श्व वराह । श्वावराह । वराहकर्ण । श्वकर्ण । श्वाकर्ण । कर्णदन्त । श्वदन्त । श्वादन्त । दन्तदंष्ट्र । श्वदंष्ट्र । श्वादंष्ट्र ।

॥ २२१ ॥ सर्वनाम्नो दृशि ॥ ७ ॥

10 सर्वनाम्नामन्तो दीर्घीभवति दृशि प्रत्यये । कि दृशी । कीदृशी । य दृशी । यादृशी । इ दृशी । ईदृशी (२ २०४-शे) अस्म दृशी । अस्मादृशी । युष्म दृशी । युष्मादृशी । ईदृशेष्विति वा ।

॥ २२२ ॥ उक्ष वेहती ॥ ८ ॥

उक्षेत्यस्यान्तो दीर्घीभवति वेहती प्रत्यये । उक्ष वेहती । उक्षावेहती । वेह 15 तीति ? उक्षवेहा चैव ।

॥ २२३ ॥ उप नखे ॥ ९ ॥

उपेत्यस्यान्तो दीर्घीभवति नखे प्रत्यये । उप नख । उपानखो रोग । कस्माद्रोग ? उपनख छिन्धीति ।

॥ २२४ ॥ साङ्गेन च समागमे ॥ १० ॥

20 साङ्गसमागमे च प्रत्यये पूर्वपदान्तो दीर्घीभवति <sup>३</sup> । हस्त हस्ति <sup>४</sup> । हस्ता हस्ति । मुख मुखि । मुखामुखि । केश केशि । केशाकेशि । दण्ड दण्डि । दण्डादण्डि ।

इति प्रथमो दशक ।

1 विसर्जनीय is wanting in all examples cited in B

the list of examples the सूत्र and the comm are given Bur has

2 वेहति B C So everywhere

पूर्ववदन्तो instead of पूर्व०

3 Is wanting in B At the end of

4 In all examples Bur reads long ई

## [ अथ द्वितीयो दशकः ]

॥ २२५ ॥ अष्ट ॥ १ ॥

अष्टेत्यस्यान्तो दीर्घीभवति । अष्टापदम् (ऋ वे १ १६४ ४१—अष्टापदी)  
अष्टाकपालम् (पेत ब्रा ११) अष्टाशफा पशव (तल उप ब्रा १११)  
अष्टाभ्यो द्विकरोति इति च ताण्डीये (२, ११) ।

॥ २२६ ॥ प्राक् शताच्च ॥ २ ॥

5

यत् प्रकृतमष्टान्तो दीर्घीभवति । अष्ट दश । अष्टादश । अष्ट विंशति ।  
अष्टाविंशति । अष्ट त्रिंशत् । अष्टात्रिंशत् । प्राक्शतादिति किम् ? अष्टशतम् ।  
अष्टसहस्रम् । आभावमेके द्विशब्दस्य ।

॥ २२७ ॥ पदगोयुक्तदन्तशालीये च तीर्थे ॥ ३ ॥

एतेषु च प्रत्ययेषु यत् प्रकृतमष्टान्तो दीर्घीभवति । अष्टपदम् । अष्टापदम् । 10  
पदगोयुक्त । अष्ट गोयुक्तम् । अष्टागोयुक्तम् । गोयुक्तदन्तम् । अष्ट-दन्तम् । अष्टा  
दन्तम् । दन्तशालीयम् । अष्ट शालीयम् । अष्टाशालीय च तीर्थम् ।

॥ २२८ ॥ नाम्नां षाडि ॥ ४ ॥

नाम्नान्तो दीर्घीभवति षाड् इति प्रत्यये । यव षाद । यवाषाद । जल षाद ।  
जलाषाद । तुर षाद । तुराषाद (२ ३०४) ।

15

॥ २२९ ॥ वने त्र्यक्षरप्रभृतीनां प्राच्यभरतसंज्ञा चेत् ॥ ५ ॥

नाम्नान्तो दीर्घीभवति । औलुपवनम् । औलुपावनम् । मिश्रकवनम् ।  
मिश्रकावनम् । रेहकवनम् । रेहकावनम् । सुन्दरवनम् । सुन्दरावनम् । कश्यप-  
वनम् । कश्यपावनम् । त्र्यक्षरप्रभृतीनामन्यथा । आम्रवनम् । आम्रवणम् । इक्षु  
वणम् । शरवणम् । शीतवनम् । असप्रतीति ? न्यग्रोधवनम् । पनसवनम् । 20

1 प्राक्शतात् (च wanting in) B A C

5 वणम् B

2 Before this B has प्राक्शताच्च

6 वणम् B

3 B reads षाडि प्रत्यये

7 Is wanting in B

4 Before this B reads वने त्र्यक्षरप्रभृ-

8 सीत० B

तीनां

प्राच्यभरतसङ्गा चेत् ? चित्ररथवनम् । शतशारववनम् । कटाहर्पतनीयकपि-  
लोलान्ताना गुरुलघुतुल्यानामिति वाच्यम् ।

॥ २३० ॥ उपसर्गस्य धातावेकाक्षरे नामभूते ॥ ६ ॥

उपसर्गस्यान्तो दीर्घाभवति धातावेकाक्षरे नामभूते प्रत्यये । उपनत् ।

5 उपानत् । उपवृत् । उपावृत् । प्रवृद् । प्रावृद् । निवृत् । नीवृत् ।

॥ २३१ ॥ द्यक्षरे गुर्वादावकाराङ्गे ॥ ७ ॥

द्यक्षरे धातौ प्रत्यये दीर्घाभवति गुर्वादावकाराङ्गे । निघर्त्त । नीघर्त्त ।

अभिवर्त्त । अभीवर्त्त । परिवर्त्त । परीवर्त्त । परिवाप<sup>३</sup> । परीवाप<sup>३</sup> । परि

वार । परीवार । प्रकार । प्राकार । उपसर्गान्त इति ? घोषवाह । मापवाह ।

10 तिलवाह । धातौ ? सुशाल । विशाल । उपशाल । द्यक्षरे ? परिवाहक<sup>४</sup> ।

परिचारक । परिवापक । गुर्वादौ ? प्रतर । प्रचर । प्रकर<sup>५</sup> । अकाराङ्गे ?

विहारी । विशाली । विनाशी । असप्रतीति । प्रतिकर्ष । उपकर्ष । अपकर्ष ।

॥ २३२ ॥ प्र दन्त्यादौ सादसूदसङ्गसेनेषु ॥ ८ ॥

एतेषु च प्रत्ययेषु यत् प्रकृत प्रत्यस्यान्तो दीर्घाभवति । प्रसाद ।

15 प्रासाद । प्रसूद । प्रासूद । प्रसङ्ग । प्रासङ्ग । प्रसेन । प्रासेन । निवर्तन्ते ।

प्रदीपप्रसेकप्रदानप्रवाहा ।

॥ २३३ ॥ न सत्त्वभावे लुडिते च ॥ ९ ॥

न सत्त्वभावे लुडिते च दीर्घाभवति । प्रासादो देवतानाम् । प्रासादो

गुरूणाम् । प्रसाद सुराया । प्रसादो मृत्तिकाया ।

20

॥ २३४ ॥ निष्ठायामित् तादौ ॥ १० ॥

निष्ठायामिकारो दीर्घाभवति तकारादौ धातौ प्रत्यये । नीत्ता वीत्ता ।

परीत्ता । निष्ठायाम् ? निदीयते । विदीयते । परिदीयते ।

1 वतनीय Bur

2 प्रत्त प्रत्त Bur

3 परिवास परीवास B

4 परिहारक B

5 This is wanting in Burnell's edition

6 So A B C Bur has सत्त्वभाव

॥ २३५ ॥ उ च काशे दर्शने ॥ ११ ॥

उ-व कारस्य दीर्घीभवति काशे दर्शने प्रत्यये । अवनुकाशते । अवनू-  
काशते । प्रतिकाशते । प्रतीकाशते राज्यामेतत् । दर्शने कस्मात् ? प्रतिकाशा  
गच्छानुकाशानिति<sup>१</sup> वा ।

इति द्वितीयो दशकः ॥

[ अथ तृतीयो दशकः ]

॥ २३६ ॥ युग्मं घु ॥ १ ॥

5

युग्मं<sup>१</sup> लघु दीर्घीभवति । पादस्येत्यधिकार । एवाहसि (१ २३२)  
त्रिरेतस्याम् । एवा हि वीर (१ ३८५) सिमायाम् (आ गा परि० ४ महा-  
नाम्नी ३) पुरीषपदेषु (एवा हि १२) च । अर्चा देवा० (१ ८८) योजा न्विन्द्र  
(१ ४१५) बोधा स्तो०<sup>२</sup> (२ ८७६) येना<sup>३</sup> नवर्गा<sup>४</sup> (२ २८६) तेना पवस्वान्धसा<sup>५</sup>  
(१ ४७०) अघा ह्यग्ने (२ ११२६) अघा<sup>६</sup> स्म<sup>७</sup> (२ ५६८) रक्षा ण (१ २४) 10  
शिक्षा ण (१ २५१) युङ्क्त्वा हि (१ २५) वेत्था हि (१ ३६६) पिबा सु पूर्णम्  
पिबा सुतस्य (१ २३६) पिबा सोमम् (१ २२६) (१ १२४) भवा नः सधमाद्ये  
(१ २६०) ग्नस्वा च न (१ ४३) मत्स्वा न इन्द्र (१ २३६) तिष्ठा<sup>८</sup> देव (?)  
अच्छां नत्त्रे (१ २१) अच्छा वीरम् (१ ५६) अच्छा कोशम् (१ ५१४) अच्छा  
बर्ही रशनाभि<sup>९</sup> (१ ५२३) देवम् अच्छा (१ ५६३) आस्पान्ति<sup>१०</sup> (१ २०६—घा) 15  
हता मखम् (१ ५५३) युग्ममिति ? मघव<sup>११</sup> छग्धि (१ २७४) लष्विति ? पञ्च  
क्षिती०--(१ २६२)--प्रभृतीनाम् । नित्यसयोगे वाभीष्टयो<sup>१२</sup> प्रदणम् ॥

1 So C उव A Bur and B

9 So B Burnel reads दिष्टा<sup>१</sup>

2 ०नीति Bur

10 b does not add च in any example

3 So B युग्म is wanting in Burnel

4 सिमायायाम् B

11 रशनाभि is wanting in B

5 बोधा नो B

12 Is wanting in B

6 येना पावक B

13 B reads अवां मघव

7 अन्धसा is wanting in B

14 भीष्या० B

8 अथा स्वशा B

॥ २३७ ॥ उ घोर्घुनि घोषादिः ॥ २ ॥

उकारस्य द्वैध घोषादिरेव दीर्घाभवति लघो परो लघुनि प्रत्यये । युग्म लघु (सू २३६) इत्यधिकार । तमू शुचिम् (आ स २३) अरुषस्य नू मद् (आ स २५) पुरू चिदर्णवान् (१ ३४०) पुरू नृषूत (१ २७६) ॥ निवृत्तानि । अनु मातरम् । आ सीदतु—(१ ५३५)—प्रभृतीनाम् । मधु दुधे (१ ३७८) समासत्वात् । असुरिणम् ॥ घोषादिर्नित्यधिकारो वर्षिण्यनुपसर्गो न ।

॥ २३८ ॥ इ ॥ ३ ॥

इकारस्य द्वैध घोषादेरेव दीर्घाभवति लघो परो लघुनि प्रत्यये । युग्म लघु (सू २३६) इत्यधिकार । आभाव<sup>३</sup> पादादौ<sup>३</sup> च । श्रुधी हवम्<sup>५</sup> (१ ३४६) व्यश्नुही मदम् (१ १६१) चर्षणीधृ० (१ ३७४) यदी वहन्ति (१ ३५६) शृणुही गिर (२ ५६४) कृणुही न इन्द्र (१ ४५५) तक्षद् यदी (१ ५३७) ॥ अधि यदस्मिन् (१ ५३१) उपसर्गो न ॥ निवृत्तानि । दिवि सल्लुक् (१ ८३) दिवि सद्भू० (१ ४६७) हव्य वहसि (१ ४६) गौर्धयति<sup>५</sup> (१ १४६) मित्रो नयति (१ ११८) मयि वर्च (आ स १८) ।

॥ २३९ ॥ सोष्मि दन्त्ये क्षे ॥ ४ ॥

सोष्मीकारो<sup>६</sup> दन्त्येऽक्षरे पदे प्रत्यये दीर्घाभवति । विद्धी न्वाक्षस्य (१ १३२) कृधी न (१ ४७६ आ स ४१) अभीषत्<sup>७</sup> (१ ३०६) अभी षु ण (२ ३३) अभी नो वा० (१ ५४९) सोष्मि<sup>८</sup> दिवि सद् अक्षरे (१ ८३) अभि-देवाँ अयास्य<sup>९</sup> (ऋ वे ६४४ १) अभि सोमास (१ ५१८) दन्त्ये<sup>८</sup> अभि घो<sup>९</sup> वीरम् (१ २६५) अभि त्यम् (१ ३७६) नित्यसयोगे ।

॥ २४० ॥ कण्ठ्ये ॥ ५ ॥

कण्ठानि दन्त्ये दीर्घाभवति । अभीषत्<sup>७</sup> (१ ३०६) अभीष्याम

१ घोषादेरि० Bur

मदम्

२ वर्षाण्यनुपसर्गो न B It has both the Short and long matras in अनु

५ गौर्धयति B

•ण्यनू० Bur

६ सोष्मिकारो Bur

३ आहाव पदादौ B

७ अभीषद् B

८ अयास्य is wanting in B

४ After this B reads पादादौ च श्नुही

९ अभीषद् B

(१ ३३६) अभी नव ते (१ ५५०) दन्त्ये ? अभि वत्सम् (२ ५४१) कण्ठ्ये ?  
अभि त्रिपृष्ठम् (१ ५२८) ।

॥ २४१ ॥ व्यादेः ॥ ६ ॥

तालव्यादेरक्षरस्य दन्त्ये प्रत्यये द्वैध कण्ठ्ये च दीर्घीभवति । अक्षरे  
वा पदे प्रत्यये । अच्छा नप्त्रे (१ २१) योजान्विन्द्र (१ ४१५) निवृत्तानि । अच्छ<sup>१</sup> ५  
सुता (१ ५६६) दश धीरस्य (१ ५३८) दिव यय<sup>२</sup> दि० (१ ३४८) अर्चादे<sup>३</sup>  
परत्वात् समाने वा ।

॥ २४२ ॥ क्षमवि<sup>४</sup> ॥ ७ ॥

अक्षरस्य पदस्य द्वैधमक्षरे वा परे प्रत्यये दीर्घीभवति अवकारे । युयो  
तना न (१ ३६७) पर ऊ त एकम् (१ ६५) अद्या दे० (१ ४०) सुनीथो घा 10  
(१ २०६) गावश्चिद् घा स० (१ ४०४) घा तम्<sup>५</sup> (१ ४२४) अद्या म० (१ ३२५)  
आतू न इन्द्र क्षुमन्तम् (१ १६७) आतू न इन्द्र वृत्रहन् (१ १८१) पृथुषु (१ ७)  
शङ्ख्यु ३ पु (१ २५३) पर्यु ३ पु (१ ४२८) तमूषु (१ ३३२) अवकारे<sup>६</sup> त्यमु व  
(१ ३५७) विदा गातुम्<sup>७</sup> (महानास्त्री १) देवा यज्ञम् (१ ५६) प्र न इन्दो (१  
५०६) युग्ममित्यधिकार । अतस्ततनूर्न (१ ५६५) । 15

॥ २४३ ॥ तृतीयम् ॥ ८ ॥

तृतीय<sup>८</sup> चाक्षरे पदे प्रत्यये दीर्घीभवति । ईडिष्वा हि (१ १०३) ऊर्ध्व  
ऊषु (१ ५७) इममूषु (१ २८) स्तुष ऊषु (१ ३६०) वय घा ते (१ २३०) अत्रा-  
ह गो (२ २६५) ह्रस्वादित्यधिकार । एतमु त्यम् (२ ४३१ ६२१) लष्वित्यधि-  
कार<sup>९</sup> । उक्थ च न (१ २२५) अयमु ते (१ १८३) भाष्यम् । 20

॥ २४४ ॥ यतौ ॥ ९ ॥

यतौ च दीर्घीभवति<sup>१०</sup> । तृतीयमित्यधिकार<sup>१०</sup> । यावयो<sup>११</sup> (१ २६६) ज्यावया

१ आछ B

७ तृतीये B

२ यार्चादे B

८ कारो B

३ विस० is wanting in B

९ दीर्घीभवत Bur

४ So A B C Burnel reads क्षमक्षि

१० तृतीयमित्युक्तेऽधि० B

५ अथातम् B

११ यावता B

६ गाघ तु B

(१ २६८) आं गन्ता (१ ४०१) आ सोता (१ ५८०) पर्वता (?) आ त्वेता (१ १६४) ॥ निवृत्तानि । कृणोतनै (१ ३६१) युयोतनै (१ ३६७) सुनोत (१ २८५) सोम हिनोत (१ ५३५) सचेतै (१ १६) आ धावत (१ १२३) दानाय (२ ६६८) भगार्यै (१ ४२७) ह्रस्वादित्यधिकार <sup>५</sup> ।

5

॥ २४५ ॥ भिणोर्द्विवतः ॥ १० ॥

द्विवत परस्य द्वैधम् ऊष्मिणो <sup>६</sup> प्रत्यययो <sup>६</sup> दीर्घीभवति । युग्मम् (सू २३६) यता (सू० २४४)-वित्यधिकार । गूर्धया (१ १०६) द्रावया <sup>७</sup> (१ ३०८) महता <sup>८</sup> (ऋ वे १ ३२५) आ जुहोता (१ ६३) भरता (१ ६८) अर्चता (१ ३६२) ०तो विञ्चता (१ ५१२) ॥ निवृत्तानि । तृतीयेन (१ ६५) या इन्द्र <sup>९</sup> (१ २५४) अर 10 गमाय (१ ३५२) वियन्त्यसुराय (१ ५५१) सम्मील्ये (आ गा १, ७, ४, आच्छा) ०आ धावत (२ ६७६) सोम हिनोत (१ ५३५) अमीमदन्त (१ ४१५) असिष्य दन्त (१ ५६३) स्थविराय तक्षु (१ ३२२) ह्रस्वादित्यधिकार । वृषभा सुते (१ १६१) सोष्मिविशेषात् । जनयत (१ ७२) भाष्यम् ।

इति तृतीयो दशक ॥

## [ अथ चतुर्थो दशकः ]

॥ २४६ ॥ णि ॥ १ ॥

15 णकारिणि पदे <sup>१</sup> दीर्घीभवति । इन्द्रमित् स्तोता (१ २४२) (अभि)मदता (१ ३७६) सप्तानूषत (१ ५७७) ॥ भिणो <sup>१०</sup> ? आदिद्वन्द्वे <sup>१०</sup> ।

॥ २४७ ॥ नीचस्य <sup>११</sup> प्रथमे ॥ २ ॥

नीचस्य पदस्य द्यत्तरस्य द्वैध वर्गप्रथमे प्रत्यये दीर्घीभवति । वहाँ त्वम् (१ ४०) भजा त्वम् । पूर्णमिन्द्र (योजा) (१ ४२४) निवृत्तानि । उच्च रथमिव ।

1 आ is wanting in B

tal

2 न is wanting in B

8 इन्द्रेण B

3 After this B reads अभत

9 पादे B

4 B has भगाय च

10 भिणोरादिद्वन्द्वे (१) Bur

5 After this B has यतावित्य यक्ष

11 So Burnel नीचस्य खु प्रथमे A B C

6 Bur has ऊष्मिणयोर्प्रत्ययो

12 वदा B

7 But here महता (वज्रेण) is instrumen

५, ४ ३-७=२५२]

अकृतन्त्रम्

[ ५३

यज्ञा इव (१ ७३) इन्द्रमर्च्छं (१ ५६६) जराबोध (अ० वे १ २७ १०) वज्रहस्त (आ  
स १) समासत्वात् । युग्मम् (सू २३६)-ए शब्दिन्य (सू २४६)-क्षरे वेत्य-  
धिकारः । इन्द्रम् (इत्) स्तोता (१ २४२) आ तू (१ १६७) ।

॥ २४८ ॥ म ॥ ३ ॥

मशब्दो दीर्घाभवति । सिमा पुरु (१ २७६) जनिमा विवक्ति (१ ५२४) 5  
सुषुमां हि ते (१ १६१) लघुमध्ये । ब्रह्म जज्ञादीनि (१ ३२१) ।

॥ २४९ ॥ तम् ॥ ४ ॥

तलिङ्गाया चर्चि मशब्दो दीर्घाभवति । ररिमा ते (१ १२४) सङ्ग्रामो  
त्वो० (१ ३१६) जगृह्णा ते (१ ३१७) विद्या (१ ३१७) ऋध्यामा ते (१ ४३४)  
तलिङ्गायाम् ? वनेम तत् (१ १२८) सोम सुवीर्यम् (१ ५०१) धाम वि राजति 10  
(आ स ४८) नीचस्य निवृत्ति ॥ निवृत्तानि । ब्रह्म जज्ञानम् (१ ३२१) ब्रह्म  
चकार (१ ४१०) तमु हुवे (२ ६८) साम गायत (१ ३८८) धाम गोनाम्  
(१ ५३४) नाम गोनाम् (२ २६) ।

॥ २५० ॥ इमम् ॥ ५ ॥

इमलिङ्गाया चर्चि मशब्दो दीर्घाभवति । द्विरिम स्तोमायाम् (१ ६६) 15  
सोमपर्वभि (१ १८०) समासत्वात् ।

॥ २५१ ॥ तेः ॥ ६ ॥

ते पर च वर्गप्रथमे प्रत्यये दीर्घाभवति । तेना पवस्व (१ ४७०) ॥ निवृ  
त्तानि । तेन नूनम् (१ ११६) तेन मासम् ।

॥ २५२ ॥ अयुस्त्य ॥ ७ ॥

पादान्तस्य ० द्वैध स्यपदमेव दीर्घाभवति । मृज्यमान सुहस्त्या 20  
(१ ५१७) निवृत्तमन्यत् ।

1 इन्द्रमर्च्छ B Bur has इन्द्रमच्छ

7 वर्ग is wanting in B

2 सुमाहिते B

8 So B ते Bur

3 So Bur and B Benfey's text सङ्ग्राम

9 अयुस्त्य A B अयु स C

4 B reads वनेम तत्सोमनसः ।

10 पदान्तस्य Bur

5 हुवेम B

11 सुहस्त्य B

6 B has स्वासगा०



॥ २५३ ॥ बा इ वर्तनीः<sup>१</sup> ॥ ८ ॥

पिबा इमम् (१ १६१) त वर्तनी<sup>२</sup> (१ ३७२) अन्यत् स्वरे । निवृत्तपदान्तश्च । पिबेदस्य । व्यञ्जनान्तम् ।

॥ २५४ ॥ यम<sup>३</sup> ॥ ६ ॥

५ य परस्य<sup>४</sup> च पदस्य दीर्घाभवति । आ हर्यता<sup>५</sup> (१ ५५१) तार्ह्यमिहा (१ ३३२) लघुमध्ये । त्वया (ह स्विब् युजा ) घयम् (१ ४०३) ।

॥ २५५ ॥ प्रा चु सोष्मिणि ॥ १० ॥

प्रादिन्यामृचि सोष्मिणि पदे दीर्घाभवति । प्र देवमच्छा<sup>६</sup> (१ ५६३) प्र धन्वा (१ ५६७) च ना (२ १०७७) प्रायासु (२ ४६५?) सोष्मिण्यपदान्ते इत्य १० धिकार । प्र सेनानी (१ ५३३)-रित्यधिकारस्य<sup>७</sup> विशेष ।  
इति चतुर्थो दशक ॥

## [ अथ पञ्चमो दशकः ]

॥ २५६ ॥ अरस्य ॥ १ ॥

अकार प्रतिषेधो नेमौ दीर्घाभवत<sup>८</sup> । इन्द्र वाजेषु (आ स १४) इन्द्र सुतेषु (१ ३८१) तत्र पूषा (१ १४८) कस्य नूनम् (१ ३४) न तस्य मायया (१.१०४) पूर्णमिन्द्र । आ जभारा (आ स १५) विशेषात् ।

१५ ॥ २५७ ॥ रसन्धिः<sup>९</sup> ॥ २ ॥

स्वरसन्धि पद न दीर्घाभवति । ओत रथया (१ १८६) न आ गहि (अ वे १ १३६६) सन् यदि वेह (१ ४५०) ओतो न्विन्द्र (१ ३८७) न केवल स्वरसन्धि<sup>१०</sup> । आ त्वेता (१ १६४) आ तू (१ १८१) ॥

॥ २५८ ॥ उपसर्गः<sup>११</sup> ॥ ३ ॥

२० उपसर्गश्च न दीर्घाभवति । प्र उप अप<sup>१२</sup> अव आ पर<sup>१३</sup> वि नि सु उत्

१ वर्तिनि A B C

२ वर्तिनि B C

३ य is omitted in Bur

४ B has सपर्यत instead of आहृत

५ So Benfey देवमच्छा Bur देवमन्त्र B

६ So B इकारस्तु Bur

७ 'दीर्घाभवति (sic)' Bur

८ So Bur and B रसन्धे A

९ केवलस्वर० Bur

१० उपसर्गात् A

११ अ Bur

१२ परा B

अभि प्रति परि अपि अति अधि अनु निः दुः समित्येतानि पदानि । अभी-  
षतादीनाम् (१ ३०६) इकारस्य विशेष । चित् स्विच् छित् इत् वाक् ह्र  
हे<sup>५</sup> हि हुम् एवमादयो निपाताः ।

॥ २५६ ॥ घ ॥ ४ ॥

घशब्दश्च न दीर्घीभवति । यद्य (२ ६६६) अघ नो दे० (१ १४१) निवृ- 5  
त्तानि । अघा देवान् (१ ४०) अघा ममार (१ ३२५) वह्निमघा (१ ४६८) अस्मा-  
कमघ (१<sup>१</sup> २४१) प्राप्तस्य<sup>५</sup> ।

॥ २६० ॥ मि तृतीयी ॥ ५ ॥

मकारे प्रत्यये वर्गतृतीयी न दीर्घीभवति । मृड महौ (१ २३) इन्द्रो  
अङ्ग म० (१ २००) वैराजे (१ ३६८--इन्द्र म०) सिमासु (महानास्त्री ३-पिब म०) 10  
मकारे ? पिबादीनि (१ २३६) वर्गतृतीयी इति ? बोधा सु (२ २७६) ।

॥ २६१ ॥ अनुषगादिः ॥ ६ ॥

अनुषगादिर्दीर्घीभवति । हव्यम् आनुषक् (१ ८२) बर्हिरानुषक्<sup>६</sup> । आवि-  
रिति ? यदि वीरो अनुष्यादग्निम् (१ ८२) ।

॥ २६२ ॥ अवः ॥ ७ ॥

15

अवादिर्दीर्घीभवति । वेन आव (१ ३२१) अवरिति ? महि-त्रीणायाम्  
(१ १६२-अवरस्तु) ह्रस्वास्वरितमिति वा ।

॥ २६३ ॥ ह्रस्वात् पुरुषः ॥ ८ ॥

ह्रस्वात् पर पुरुषादिर्दीर्घीभवति । ततो ज्यायाश्च पूरु० (आ स ३६)  
विराज<sup>७</sup> (आ स ३७) ॥ निवृत्तानि । सहस्रशी० (आ स ३३) त्रिपाद् ऊ० 20  
(आ स ३४) ।

1 अवि Bur

6 Is wanting in Bur

2 औ Bur

7 अवादि ( no विसर्जनीय in ) Bur

3 चित् Bur

8 See 7

4 ह्रह्र B

9 वीराज Bur

5 प्राप्तस्याद्य Bur

॥ २६४ ॥ द्विस्पर्शः<sup>१</sup> ॥ ६ ॥

द्विर्भवति स्पर्श । ह्रस्वात् पर इत्यधिकार । तदावृणादीनि (१ १३८)  
ह्रस्वादिति ? यदिन्द्र प्राक् (१ २७६) स्पर्श इति ? यष्कादीनि ।

॥ २६५ ॥ रेऽन्त्योऽप्रतिषेधे ॥ १० ॥

५ स्वरे प्रत्यये<sup>२</sup> द्वैधमन्त्य एव द्विर्भवति । अप्रतिषेधे पदान्त । ऋष्यवते<sup>३</sup>  
(आ प्र ३६ १०—भुङ्ङिति मद्यवङ्गिन्द्र) प्रत्यङ्ङुदेषि (आ स ५२) गण  
णत्र<sup>४</sup> । हसन्नत्र<sup>५</sup> । अजगन्नप (१ ५३) क्रीडादीनि (१ ५८४—गीङन्नु०)  
अप्रतिषेधे ? अनानत<sup>६</sup> (१ १४२) अनाभयिन् (१ १२४) ॥

इति पञ्चमो दशकः ॥

[ अथ षष्ठो दशकः ]

॥ २६६ ॥ हुम् ॥ १ ॥

१० हुम् शब्दस्य मकार स्वरे प्रत्यये क्रामति । हुम्मा—दीनि (स्तोभ ) अन्यो  
मकारो निवृत्त । तमिन्द्रम् (१ ४६०) त्यमु वादीनि (१ १७०) ।

॥ २६७ ॥ छः<sup>७</sup> ॥ २ ॥

छश्च द्विर्भवति । अहिच्छत्रा<sup>८</sup> । कर्णाच्छिद्रम् । सुच्छिन्नम् । परिच्छिन्नम् ।  
समील्ये<sup>९</sup> चतुर्थे (आ प्र १,७,४—आच्छा) ह्रस्वादिति ? तये छी । वरुणे छम्  
१५ (१ २५५) ।

॥ २६८ ॥ माभ्याम्<sup>१०</sup> ॥ ३ ॥

माशब्दाकाराभ्या च परश्छो<sup>११</sup> द्विर्भवति । माञ्जादयमानम्<sup>१२</sup> । माञ्छे

१ द्वि स्पर्श Bur

४ B never adds च

२ परे B

९ समील्य B

३ शयस्य वते B

१० छम् B

४ After this B reads वसणत्र

११ A omits छ

५ After this B reads भद्रति । गणप ।

१२ परस्थो Burnel

६ अना न तस्य B

१३ मा छदयानम् B

७ छ B C छश्च Burnel

दयमानम्<sup>१</sup> । माच्छिन्नम् । माच्छिदता । माच्छिन्नोति<sup>२</sup> । अच्छादीनि । माशब्दा  
काराभ्यामिति<sup>३</sup> कालीछायाया शाला छाद्यते<sup>४</sup> । समा छाया ।

॥ २६६ ॥ रात् सण् ॥ ४ ॥

स्वरात् सयोगादि<sup>५</sup> कामति<sup>६</sup> । प्र महिष्ठा० (१ १०७) अभिप्रियाणि (१  
५५४) अभिप्रव<sup>७</sup> (१ २३५) स्वरादिति<sup>८</sup> त्वमिन्द्र (१ १२०) प्र तुद्र० (१ ५२३) । ५

॥ २७० ॥ रं ह्यत् ॥ ५ ॥

पर तत् रेफहकाराभ्या कामति । न तौ । विहृतम् (१ २४४) आजुह्वा  
नस्य (१ ४६५) दुदुह्विरे (१ ५६०) अर्कादीनि (१ १६८ इत्यादि) ।

॥ २७१ ॥ ऊष्मा व्यञ्जने ॥ ६ ॥

ऊष्मणोद्धैध व्यञ्जने प्रत्यये द्विर्भवति । वाष्प्यायणीपुत्र<sup>९</sup> (आ ब्रा २ 10  
२३ १६) वाष्प्या<sup>१०</sup> ॥ निवृत्तानि । हर्षते<sup>११</sup> (१ ५३३) वर्षति । दर्शनीयो अर्हति ।  
बहिं स्पर्शने । कार्षापणम्<sup>१२</sup> । स्पर्शे<sup>१३</sup> कवय<sup>१४</sup> (आ स ३६) ।

॥ २७२ ॥ दे नो मूर्धन्यम् ॥ ७ ॥

एकपदे रेफे<sup>१५</sup> नकारो<sup>१६</sup> मूर्धन्यमापद्यते । शरणे<sup>१७</sup> (१ ६७) चरणम्<sup>१८</sup> (ऋ वे  
१ ११३ ६) गिरीणाम् (१ १४३) तरणिम्<sup>१९</sup> (१ २०४) अप्रहरणम्<sup>२०</sup> (१ ३५७) वरे- 15  
ण्यम् (१ ४८) न्हिरण्यो<sup>२१</sup> (२ ७७५) हिरण्यय (१ ५११) सुप्रपाणा (आ स ४२) ॥  
एकपदे<sup>२२</sup> रेवतीर्न (१ १५३) वारवन्तम् (१ १७) वरो न<sup>२३</sup> (२ ७३५) ण्यन्<sup>२४</sup>  
वज्रिन् (१ ३०२) अक्षरान्तप्रतिषेध । पूर्वनेष्टाम् (१ ३५३) समासत्वात् ।

1 मा छेदयानम् B

2 मा छिनोति Bur छिनत्ति seems correct

3 ०शति छाद्यन्ते B

4 ०गादिष्कामति B

5 प्रगो B

6 But Ār Br has वाष्प्यायणी० वाष्प्यायणि  
(पुष् om in) B

7 पाष्प्या B

8 हर्षति ।

9 Bur misconstrues दर्शनीयोर्हति and  
gives a query mark

10 कार्षापणा B

11 कय B

12 रेफाक्षकारो B

13 शराणा B

14 चराणा B

15 तरणि B

16 अप्रहरणम् B

17 Is wanting in B

18 वर ते B

19 अरन् B

॥ २७३ ॥ ऋषाभ्याम्<sup>१</sup> ॥ ८ ॥

ऋकारषकाराभ्या च प्ररो नकारो मूर्धन्यमापद्यते । होतृणाम् (ऋ वे ८ १०२ १०) मातृणाम् । पितृणाम् (ऋ वे १ १०६ ३) अपो<sup>२</sup> वृणान (१ ५३६) मानुषाणाम् (ऋ वे १ ८४ २) अक्षेण (१ ३३६) ऽपोषिणाम् (१ ५८) 5 क्षपमाण (१ ३०५) ईषमाणा (१ ३२४) सु ष्वाणास (१ ३१६) सोम उ ष्वाण (१ ५१५) ।

॥ २७४ ॥ नो<sup>३</sup> व ॥ १३ ॥

न शब्दश्च वलिङ्गायामृचि मूर्धन्यमापद्यते । ऊर्ध्व ऊ षु ण (१ ५७) गव्यो षु ण (१ १८६) रक्षा ण (१ २४) शिक्षा ण (१ २५६) मिमिक्षा ण (१ ५१६) वलिङ्गायाम्<sup>४</sup> १ सुतेषु न । वाजेषु न । (आ स १४) त्वष्टा न (१ २६६) 10 मध्यमवेतन्वात्<sup>५</sup> ।

॥ २७५ ॥ न मध्यमवर्गीयैर्व्यवेतं लशसैश्च ॥ १४ ॥

न मध्यमवर्गीयैर्व्यवेतम् । लशसैश्च न गम्यते । क्षितीनाम् (१ २६२) दक्ष साधन (१ ४७४) राजानम् (१ ६६) राधानाम्<sup>६</sup> । रथानाम् (१ १४६) रशनाभि 15 (१ ५२३) ऽस्य रसिन<sup>७</sup> (१ २३६) हारियोजनम्<sup>८</sup> (१ ४२४) अरिष्टनेमि पृतना<sup>९</sup> (१ ३३२) ऋजुनीती (१ २१८) कृणोतन (१ ३६५) हिरण्यनेमय (१ ४१७) शाकरलोमायनम्<sup>१०</sup> । प्रतापनम् । प्रमोचनम् । विष्वक्सेन । हस्ते<sup>११</sup> । वृषलेन<sup>१२</sup> । लोलोत्तदर्शनादर्शन<sup>१३</sup> । दर्शनीयेन<sup>१४</sup> ।

इति षष्ठो दशक ॥

[ अथ सप्तमो दशकः ]

॥ २७६ ॥ क्राभ्यां सो वैभक्तः ॥ १ ॥

20 ककाररेफाभ्या पर सकारो गम्यते वैभक्त । ऋजु । वणिजु<sup>१५</sup> । वाजु ।

1 रषाभ्या Bur

2 अपा णान B

3 नोऽव B

4 शब्दोऽव लिङ्गा B

5 अवलिङ्गायाम् B

6 मध्यमरेतन्वात् B

7 This is wanting in Bur

8 सिरसि न B

9 योरियो B

10 शारलोमायन B

11 Bur reads प्रवृषा instead of वृषलेन

12 Bur reads लोलिङ्गदर्शनादर्शनदर्शनीयेन

B omits लोल

13 After this B has ऋजु । दिजु ।

गीर्षु (११७०) ध्रुषु (षड्वि २३) चतुर्षु । पूर्षु । ककाररेफाभ्यामिति ?  
महत्सु (१४११) वैभक्त इति ? वाक्सूक्तम् ।

॥ २७७ ॥ उगि ॥ २ ॥

उगि च<sup>१</sup> प्रत्यये गम्यते । पू<sup>२</sup> गा<sup>३</sup> यतां--३३३ उ (१२५५ अ) पू<sup>२</sup> गा<sup>३</sup> ३  
या ३ ता ३ (१,२५५ आ) उगि इति ? स्ये त्वामिद्धि (१२३४--त्वाम् इद् धि ।  
सातौ) । राजसु गो--३३ । हो--३३ ३३३३ (१२५५ इ) दीर्घश्रवणात्<sup>३</sup> ।

॥ २७८ ॥ अन्ताक्षरात् ॥ ३ ॥

अन्ताक्षराच्च परो गम्यते । ब्राह्मणेषु । एषु<sup>४</sup> । तेषु<sup>५</sup> । केषु । अन्ताक्षरादिति ?  
यासु । तासु । कासु ।

॥ २७९ ॥ उपसर्गात् ॥ ४ ॥

10

उपसर्गाच्च परो गम्यते<sup>६</sup> । इन्द्राय सोम (सु पुत --१ ५६१) आ त्वेता नि<sup>६</sup>  
(११६४) अच्छाव इन्द्रम् (१३७५) आ सोता (१५८०) सोम उष्वा० (१५१५)  
प्र ते<sup>७</sup> (२३३६) स स्वास्व- (१३६०-स्तुप ऊ पु<sup>८</sup> १५६८-निषीदत) अभीषत<sup>९</sup>-  
आतीक्षौ<sup>१०</sup> (१३०६, २२३) उपसर्गादिति<sup>११</sup> ? आ नो (१४२) अभि त्यम्  
(१३७६) उच्चा ते (१४६७) उदीरत<sup>१२</sup> (१४१४) अन्ताक्षरादिति<sup>१३</sup> ? 15  
अपसेधत<sup>१४</sup> (१३६७) स्वराद्यमुषाद्विशेष<sup>१५</sup> समासो<sup>१६</sup> वा ।

॥ २८० ॥ राम् ण सु ॥ ५ ॥

रेफाकारमकारिणि<sup>१६</sup> पदे द्वैध णसुलिङ्ग एव पादे<sup>१७</sup> सूधन्यमापद्यते । अभी

1 वाक्सूत्रम् Bur

9 अभीषत् Bur

2 च is wanting in Bur

10 Is wanting in B

3 B reads पू<sup>२</sup> गी यतां ३१ उ ।

11 P has अनुपसर्गा० and gives 3 below the line

पू<sup>२</sup> गोयाता १ । उगीतिश्चेति त्वामिद्धा रोजसु  
गौ ३३ । हो<sup>३</sup> ३१२३४ । दीर्घग्रहणात् ।

12 Is wanting in B

4 येषु B

13 अन्त is omitted in Bur

5 B reads नम्पते instead of गम्यते

14 अपसे धातु० B

6 नि is wanting in B

15 स्वराद्यमुषाद्विशेषसमासोवा B

7 B reads प्र तु सखा स्वभीषतादीनि

16 रेफरकारिणि Bur

8 उ पू Bur

17 पदे B

प्याम (१ ३३६) । निवृत्तानि । अपन्निधम्<sup>१</sup> (१ ३६७) विस्तृतय<sup>२</sup> (१ ४५३) विसे  
नाभि । परि स्वान (१ ४७५) आधि सान (१ ५२६) त्रि<sup>३</sup> (द्वि) । यास्वादि-  
रिति<sup>३</sup> (२ १०८६) वा न निवर्त्यम् ।

॥ २८१ ॥ उद आद्ये ॥ ६ ॥

५ उस्थात् पर आद्ये पादे मूर्धन्यमापद्यते । एह्यु षु (१ ७) मो षु त्वा (१  
२८४) यदि वीर (१ ८२) कुष्ठ (१ ३०५) परीतो पि० (१ ५१२) सोम उष्वा०  
(१ ५१५) आद्ये पादे ? कण्वेषु<sup>४</sup> । कश्यपपुच्छे (आ गा ५ २ २०-चक्षुर अ०)  
उ त्वा मदन्तु (१ १६४) इन्द्र सुतेषु । मकारिणीत्यधिकार<sup>५</sup> । उस्थादिति ?  
अयमु ते (१ १८३) ।

१० ॥ २८२ ॥ क्षाज्जागते ॥ ७ ॥

अक्षरात् पदाज्जागते पादो<sup>६</sup> मूर्धन्यमापद्यते । महो हि ष (१ ३८१)  
स्तुष ऊ षु । शम्भूषु<sup>७</sup> (१ २५३) जागते ? उपो नु स सपर्यन्<sup>८</sup> (१ १६६) ।  
ब्रह्माणि स<sup>९</sup> । साक्षरादक्षरमित्यधिकार<sup>१</sup> ।

॥ २८३ ॥ सन्ध्यः ॥ ८ ॥

१५ सन्ध्यश्चान्ताक्षरात् परो गम्यते । चतुष्पात् (१ ३६७) ज्योतिष्कणोति  
(१ ३०३) वास्तोष्पते (१ २७५) गोष्पदे (स्तोत्र) जमदग्निव्रते<sup>११</sup> (आ गा ४  
२ १५-ज्योतिष्प०) परिष्कृतम् (१ ४८७) सन्ध्य इति ? पूर्वे (१ ५५०) ।  
अन्ताक्षरादिति ? दिवस्पायु (१ ३६) ।

॥ २८४ ॥ दन्त्ये स्पर्शे ॥ ९ ॥

२० दन्त्ये प्रत्यये द्वैध स्पर्श एव पादे मूर्धन्यमापद्यते । न किष्टम् (१ २४३)

१ अतिष्ठो B

7 Is wanting in B

२ विस्तृतयो B

8 Is wanting in B

३ अथात्वादिरिति B स्वादि इति Bur

9 Is wanting in Bur

४ So B Bur reads कण्वेषु and says  
'this name is not known'

10 अक्षरादक्षर० B

५ अमकारिणीत्यधिकार B

11 Bur refers to Ār Gr III 4 5

६ Is wanting in B

Neither jyotisma • (his reading)  
nor ज्योतिष्प० is found there

न किष्कानुं (२ ३००) योनिष्ट इन्द्र (१ ३१४) गोभिष्टे<sup>१</sup> (ऋ वे ६ १०४४)  
 दुष्टरम् (१ २६६) सुष्टुत<sup>३</sup> (२ ८५०) महानाम्नीषु (२—आभिष्टुमभिष्टिभि )  
 विभोष्ट इन्द्र (१ ३६६) निवृत्तानि। अग्नि समिधा (१ ७) अस्थ्य सुतेषु (१ ३४६)  
 यावाहुः स० (१ ३६) चवो सुत (१ ४६०) गृहपतिस्त्वम् (१ ६१) सेतुषाम्नि  
 (आ ग्र १, ९—सेतूस्तर) चतुरनुगाने (आ ग्र २ ७ २२-२५—तेभिस्तेज ५  
 आप ) विष्णोर्वीते (आ ग्र ३, ८—शोचिस्तपोहर ) । पादमध्यस्येत्याधिकार ।

॥ २८५ ॥ द्विवति परे ॥ १० ॥

द्विवति पदे<sup>४</sup> द्वैध पकारपर<sup>५</sup> एव पादे मूर्धन्यमापद्यते । अग्निष्टपति  
 (स्तोभ) । धनुष्टन्वन्ति (१ ५११) ॥ निवृत्तानि । शिशोस्तस्याद्<sup>६</sup> ।<sup>७</sup> सुवीराभि  
 स्त० (१ १०८) सजूस्त० (१ ३७०) ंत गीर्भि<sup>८</sup> (१ ७४) ।

10

॥ २८६ ॥ षादन्त्यः ॥ ११ ॥

षात् परो दन्त्यो मूर्धन्यमापद्यते । कुष्ठ<sup>९</sup> (१ ३०५) धृष्णुहि<sup>१०</sup> (१ ४१३)  
 नकिष्कानुं (२ ३००) ।

इति सप्तमो दशक ॥

॥ २८७ ॥ स्वरोऽनन्त्यः ॥ ( सामतन्त्रम् १.१.१ ) ॥

इति पञ्चम प्रपाठक ॥

॥ इति शाकटायनोक्तमृक्तन्त्रव्याकरण सपूर्णम्<sup>११</sup> ॥

1 नकिष्कदा B

2 गोभिष्ट Bur Cf RV 10 42 10

3 स्वसुष्टम B

4 परे B

5 वकारपर० Bur

6 Is wanting in Bur

7 Bur gives प्रसो the opening of  
the stanza also

8 इन्द्र गीर्भिस्तवि B

9 कुष्ठो B

10 अधिष्णुभि B

11 So Bur चतुर्थ । इति छन्दोगव्याकरण समा-

प्तम् A The colophon in B runs thus-

सप्तमो दशक । चतुर्थ प्रपाठक समाप्त ।

छन्दोगशाखायामृक्तन्त्राभिधानव्याकरणा-

वृत्ति समाप्ता । ऋक्तन्त्रव्याकरण शाक-

टायनादिभि कृतम् । सूत्राणां सख्या २८० ।

अशीत्यधिकशतद्वय सूत्राणि । After

this begins सामतन्त्रम् (with the

comm), of which only one page is

preserved in B





अकारादिक्रमेण—  
सूत्रादीनां सूची ।



## APPENDIX I

### INDEX TO THE SŪTRAS

अकालो ह्रस्व	40	अव	262	उद आद्ये	281
अक्षरम्	46	अव वा	81	उदात्तमुत्	51
अगोष्पदमनाचरिते	204	अव मर्यादा०	193	उद् स्थास्तम्भो	167
अङ्गव्यवाये०	190	अविशेषस्थानौ०	11	उन्नीचे मे	54
अङ्गे च	127	अष्ट	225	उप नखे	223
अच्छ वदते	213	असुखे खे	135	उपप्रती हिंसायाम्	197
अडि	143	अस्थनामिनी	94	उपसर्ग	105 258
अत् पटादीनामितौ	164	अस्थाद्यम्	117	उपसर्गस्य धातावे	
अनुषगादि	261	आणि	71	काक्षरे	230
अनुस्वारभेदे	182	आद्यार्धमात्रा	स्वरि	उपसर्गात्	279
अनुस्वारौ च	23	तम्	53	उपसर्गाद्द्वेष्ट्यौ	97
अन्तस्थाम्	109	आ रक्त.	114	उभयथा भुवो०	124
अन्ताक्षरात्	278	आविरादीना करोतौ	141	उरसि विसर्जनीयो वा	3
अन्त्यात्प्रथमोऽघोषे	186	आश्चर्यमनित्ये	205	उव काशे	235
अन्त्ये	173	आस्का०	206	ऊष्मा व्यञ्जने	271
अन्त्योऽनुनासिकः	17	आस्पदमास्थायाम्	200	ऊष्मा स्थानम्	177
अप रथे	195	इ	238	ऋक्वे	154
अपरस्पर सातत्ये	201	इमम्	250	ऋति	85
अभिनिधान	21	इव ऋ	144	ऋमप्येके	102
अयवावे न्यूने	76	ई न वपरे	75	ओजि	86
अयु सत्य	252	उक्ष वेहती	222	ओभूत च	70
अरस्य	256	उगि	277	ओम् अ	118
अर्धमणु	41	उघोर्घुनि	237	ओष्ठ्ये वो. पू	9
अर्धे वा	161	उत्तमा घोषाः	14	औ	73

करल्ये	240	ति.	110	न वा	80 100
कर्णस्य शृङ्गे	215	तिश्च त्रिकला वा	29	न वृद्ध रे	68
कर्णे मीहा०	217	तिस्त्रो वृद्धम्	44	न सत्त्वभावे लुडिते च	233
कान्तस्वे	155	तुल्ये	168	नात् सि	187
कास्तीराज०	208	तृतीय परगुणम्	172	नान् पूर्व	157
कि-इन्वी-उत्	88	तृतीयम्	243	नामिनोऽधोषे सामर्थ्ये	130
किट्किडाकारो हन्वाम्	10	तृतीयाद्धश्चतुर्थम्	176	नाम्ना षाडि	228
किरतावध्यात्मम्	196	ते	251	नासिकाया यगनु	12
कुस्तुम्बुरु जाति	199	तोर्धेस्तेम्	58	नि	133
कृ चकारमस्वय दृष्टे	191	तोषि	121	नित्यविरते द्विमात्रम्	37
कौतस्कुतादीनाम्	128	त्रि	138	निष्ठायाम्	234
क्राभ्या सो वैभक्त	276	त्रिमात्र सामसु	39	नीचमुच्चात्	55
केयहीन्द्रनीवति	57	त्रो णि	77	नीचस्य चु	247
क्षमन्ति	242	त्वे	82	नृतोऽपवोऽङ्कि	78
क्षज्जागते	282	दन्ते त्स्ता.	7	नैगिनोभयथा	59
ख्यातौ च	136	दन्त्य मध्यमवर्गीये	178	नोतौ	163
गाथासु	38	दन्त्याच्छृङ्गम्	174	नो मध्यमवर्गे	153
गुरु सणि	49	दन्त्ये स्पर्शे	284	नोऽव	274
गो	79	दसु	69	नोष्मपरे	151
गोष्पदमुदकमाने	203	टान्तमेके	188	नौ	120
घम्	50	दीर्घ भाषायाम्	212	न्यायेनौद्वजि	60
घाद् ग्रा	113	दु	134	पञ्चकला विलम्बिता	33
घान्नो डि०	112	दे नो मूर्धन्यम्	272	याम्	33
घे ण	148	दोऽभ्यासे	165	पदगोयुक्तदन्तशा-	
चतु	139	द्य	259	लीये च तीर्थे	227
चतुष्कला मध्यमायाम्	32	द्रुताया मात्रा	31	पदमेकोष्ठम्	62
चलयोदयमेके	175	द्वि	137	पर्युपरिभूषणप्राचु-	
छश्च	267	द्वि स्पर्श	264	र्यवाक्येषु	192
जिह्वामूले कृ	4	द्विवति	285	पर्वणि सद्यस्काला	129
व्यदन्त्य परे	147	द्वे दीर्घम्	43	पार पर्वते	194
णि	246	द्वयक्षरे	231	पि	146
तम्	249	द्वयर्थे	74	पु स्पर्शे	152
तस्करस्तेन	249	नदी रथस्या	209		
तस्मादुषश्चतुतीनि	61	न मध्यमवर्गीये०	275		
तालुनि श्ये	5	न वम्वा च	72		

पुर	142	र ङात्	270	रादसु	218
पूर्ण इति करणाभ्यस्ते	84	र विसर्जनीयोघोषे	115	वृषस्य कपि०	216
पृषोदरादीनाम्	166	रणमपि स्थायाम्	181	वैस्वर्ये स्वरस्त्रिमात्र	45
प्रकृति	63	रप्रकृति	116	व्यञ्जन पूर्वस्यान्त	
प्र दन्त्यादौ०	232	रमध्ये	159	स्वरम्	20
प्रस्करव ऋषि	202	रमृस्थमस्वे	107	व्यञ्जने	22
प्राक् शताच्च	226	रलावव्यपरौ	24	व्यवधानोऽन्त्यवि-	
प्रा चु सोष्मिणि	255	रषाभ्याम्	273	कारे	185
बहि	140	रसन्धि	257	व्यादे	241
बा इ वर्तनी	253	राजने च	123	शकन्धुकादीनाम्	87
भाषाया णीपग्यो	96	रात् सण	269	श्रो	179
भूयान्	48	रात् स्थाजरे	169	श्ववित्पदवराह०	220
भे स्वे	150	रादिगमन्यत्	26	षादन्य	286
म	248	राम् ण सु	280	ष्मिणो	245
म क्रियायाम्	104	रि खिडि	145	सयोगात्	56
मस्करो वेणु	210	रे	119	सन्ध्य	283
म हिं युक्	90	रेऽन्त्योऽप्रतिषेधे	265	सन्ध्यमयवायावम्	111
मात्रा	42	रेफो मूले वा	8	सन्ध्य द्विवर्णम्	95
मात्रार्धमात्रावा	28	रेफोष्मसु	183	सन्ध्याद्यश्च	30
मान् विकार	64	रौ घम्	93	सन्ध्ये	98
माभ्याम्	268	लुबन्ध	83	सप्रकृतिर्मासे	125
मासे घम्	103	लुबुदेषस्य व्यञ्जने	156	सनिकर्ष संहिता	67
मासे यथा दृष्ट	1	वत्सतरादीनामृणि	106	समास ऋचु चन्द्रे	207
मि तृतीयौ	260	व नैगिरूस्थे	162	समासे	65 99
मित्र ऋणौ	219	वने व्यक्षर०	229	समासे गिरौ०	214
मिथुनाख्ये वा	131	वमेके	160	सयुक् सण	27
मूर्धनि षटौ	6	वर्णान्तर परमाणु	34	सर्वनाम्नो दृशि	221
मो सन्ध्य	180	वर्त्ति	47	सस करोतौ	189
य	149	वान्तसन्धि	52	सस्थान	92
यतौ	244	विकार	91	साङ्गेन च समागमे	224
यम	254	विग्रहे च	132	साक्षर पदान्तोऽव	
यश्चातिशये	126	विभक्तिलोप	66	सित	18
युग्म घु	236	विरामे मात्रा	36	सोष्मण ऊष्मा	171
युग्मा सोष्माण	19	वि शकुनौ	198	सोष्मि दन्त्ये क्षे	239
र	170	विश्वस्य नृवसु		स्पर्श स्वे	25

स्पर्शे र्गस्य	13	हा. कण्ठे	2	हो रा स्वारु	122
स्मिन् व्रज्जन्यम्	89	हान्तस्था	15	ह्रस्वमृचि	101
स्वरयोरर्धमात्रा	35	हिनमपरे च तत्परम्	184	ह्रस्वमेके	108
स्वरोऽनन्त्य	287	हुम्	266	ह्रस्वात्पुरुष	263

## APPENDIX II

### WORD INDEX TO THE SŪTRAS

अकाराङ्गे	231	अन्तस्वरम्	20	असप्रति	220
अकाल	40	अन्ताक्षरात्	278	असुख	135
अक्षत	217	अनपूर्व	157	अस्थनामिनी	94
अक्षरम्	46	अन्त्यविकारे	185	अस्थात्	117
अगोष्पदम्	204	अन्य	83	अस्वय दृष्टे	191
अघोषे	130, 186	अन्यत्	26	अस्वे	107
अङ्कुश	217	अप	195, 212	आ	71, 114
अङ्गपर	190	अपरस्परम्	201	आद्या	53
अङ्गव्यवाये	190	अपि	102, 181	आद्ये	281
अङ्गे	127	अप्रतिषेधे	265	आविरादीनाम्	141
अच्छ	213	अभिनिधान	21	आस्कभ	206
अजस्तुन्द	208	अभ्यासे	165	आस्क्रा	206
अञ्जन	214	अम्न	124	आश्चर्यम्	205
अडि	143	अयवावे	76	आस्थायाम्	200
अणु	41	अयवायावम्	111	आस्पदम्	200
अत्	104	अयुम्	252	इ	238
अतिशये	126	अरस्य	256	इत्	234
अधि	217	अर्धम्	41, 160	इति	57, 84
अध्यात्मम्	196	अर्धमात्रा	28, 35, 53	इतौ	164
अनन्त्य	287	अव	193	इमम्	250
अनाचरिते	204	अवम्	81	इव	144
अनित्ये	205	अव	124, 262	ई	19, 75
अनुनासिक	17	अवसित	18	उ	69, 237
अनुषगादि	261	अवि	242	उक्ष	222
अनुस्वार	12, 23, 182	अविशेषस्थानौ	11	उगि	277
अन्त्य	17, 173, 186, 265	अव्यपरी	24	उच्चभुतीनि	61
अन्तस्थाम्	109	अ	118	उष्णात्	55
		अष्ट	225	उत्	51, 54, 156

उत्तमा	14	ओम्	118	गोप	214
उद्	167, 281	ओष्ठ्ये	9	गोयुक्त	227
उदकमाने	203	औ	73	गोष्पदम्	203
उदात्तम्	51	औदन्नाजि	60	ग्रा	113
उप	192, 197, 223	कण्ठे	2	घ	50, 93, 103, 112, 113, 148
उपरिष्ट	'217	कण्ठ्ये	240	घु	236, 237
उपसर्ग	97, 105, 258, 230, 279	कपि	216	घोषा	14, 115, 237
उभयथा	59, 124	करणाभ्यस्ते	84	च	23, 29, 30, 70, 72, 123, 126, 127, 132, 136, 184, 190, 224, 226, 227, 233, 275
उव	235	करोतौ	141, 189	चकारम्	191
उरसि	3	कर्णे	215, 217, 220	चतु	139
उस्थे	162	कान्	155	चतुर्थम्	176
ऊधः	124	काशे	235	चतुष्कला	32
ऊष्मपरे	151	कास्तीर	208	चन्द्रे	207
ऊष्मा	171, 177, 271	कि इन्	88	चलम्	175
उद्देश्यौ	97	किदकिडाकार	10	चु	247, 255
ऋ	144	किरतौ	196	चे	154
ऋक्	154, 207	कुण्डल	217	चेत्	220, 229
ऋचि	101	कुस्तुम्बुरु	199	छ	174, 267
ऋणि	106	रु	191	जागते	282
ऋति	85, 103	रुकमो	125	जाति	199
ऋम्	102	कृ	8	जिह्वामूले	8
ऋषाभ्याम्	273	कौतस्कुतादीनाम्	128	ज्मन् यम्	89
ऋषि	202, 219	कम्प्यादौ	127	टान्तम्	188
ऋस्थम्	107	काभ्याम्	276	ठ्यदन्त्यपरे	147
एकवचने	19	क्रियायाम्	104	डि	112
एकाक्षरे	230	केय	57	ण	280
एके	102, 108, 160, 175, 182, 188	क्ष	239, 242	ण	148
एकोष्मम्	62	खिडि	145	णि	71, 77, 246
एषस्य	156	खे	135	णीपरयो	96
ओजि	86	ख्यातौ	136	तत्परम्	184
ओतौ	163	गाथासु	38		
ओदयम्	175	गिरौ	214		
ओभूतम्	70	गुरु	49		
		गुर्वादौ	231		
		गो	79		



तम्	249	दुतायाम्	31	न्यूने	76
तस्कर	211	द्विः	137,264	पटादीनाम्	164
तस्मात्	61	द्विमात्रम्	37	पञ्चकला	33
तादौ	234	द्विवत्	245,285	पद	62,220,227
तालुनि	5	द्विवर्णम्	95	पदान्ता	18
ति	29, 110, 251	द्वे	43	परशुणम्	172
तिस्त्र	44	द्वयक्षरे	231	परम्	98
तीर्थे	227	द्वयर्थे	74	परमाणु	34
तुल्ये	168	धातौ	230	परि	192
तृतीय	172, 176, 243	न	68,72 75,80,100	परे	285
तृतीयी	260		151, 157 163	पर्वणि	129
तोर्धे	58		233,275	पर्वते	194
तोषि	121	न	112,153,272,274	पार	194
त्रि	138	नखे	223	पि	146
त्रिकला	29	नगरे	208	पुम्	152
त्रिमात्र	39, 45	नदी	209	पुर	142
त्रो	77	नमपरे	184	पुरुष	263
त्र्यक्षरप्रभृतीनाम्	229	नर	218	पूर्ण	84
त्वे	82	नात्	187	पूर्वस्य	20
त्स्ला	7	नामभूते	230	पृषोदरादीनाम्	166
द	165	नामिन	130	पेषुण	214
दन्त	7, 220, 227	नाम्नाम्	228	प्र	212,232
दन्त्य	174, 178, 239,	नासिकायाम्	12	प्रकृति	63
	284, 286	नासिक्या	12	प्रति	197
दन्त्यादौ	232	नि	133	प्रथम	46, 247
दम्	69	निगार	11	प्रस्कण्व	202
दष्ट्र	220	नित्यविरते	37	प्रा	255
दर्भ	216	निष्ठायाम्	234	प्राक्	226
दर्शने	235	नीच	54, 55, 247	प्राचुर्यवाक्य	192
दीर्घम्	43,212	नीव	57	प्राच्य	229
दु	134	नृतोऽप	78	प्रेष्यार्थे	97
दृशि	221	नैगि	59, 162	प्रीहा	217
दृष्ट	1	नौ	120	बहि	140
दे	272	न्यायेन	60	बाह	253
घ	259				

बाण	217	युक्	90	वचस्क	193
भञ्जन	214	युग्मम्	236	वर्णान्तरम्	34
भरत	229	युग्मा	16	वर्तनी	253
भाषायाम्	96	र	26,68,93,107,115,	वर्ति	47
भुव	124		119, 169, 170,265	वसु	218
भूयान्	48		269,270	वा	3,8,28,29,80,81
भूषण	192	रक्त	114		100, 131, 161
भे	150	रणम्	181	वान्	52
म	104,248	रथस्या	207	वि	198
म	180	रथे	195	विकार	64,91
मध्यमवर्ग	153,178,275	रप्रकृति	116	विग्रहे	132
मध्यमायाम्	32	रमध्ये	159	विभाक्कलोप	66
मर्यादा	193	रलौ	24	विरामे	36
मस्कर	210	रव	216	विलम्बितायाम्	33
महुम्	90	रसान्धि	257	विश्वस्य	218
मात्रा	28,31,36,42	रादि	26	विसर्जनीय	3, 112, 115
मान्	64	राट्	218	विस्फुलिङ्गा	206
मान्तस्थी	150	राजने	123	वी उत्	88
माभ्याम्	268	राम्	280	वृणोतौ	212
मासे	1,103,125	रि	145	वृद्धम्	44, 68
मि	260	रेफ	8	वृषस्य	216
मित्रे	219	रेफोष्मसु	183	वेणु	210
मिथुनाख्ये	131	र्गस्य	13	वेहती	222
मूर्धनि	6	लशसै	275	वैभक्त	276
मूर्धन्यम्	272	लुप्	83,156	वैस्वर्ये	45
मूले	8	लुङिते	233	वोऽङ्गि	78
मे	54	व	274	वो पू	9
मोदती	216	वत्सक	214	व्यञ्जन	20, 22, 156, 271
यः	126,149,158	वत्सतरादि	106	व्यवधान	185
यतौ	244	वदतौ	213	व्यवेतम्	275
यथा	1	वने	229	व्यादे	241
यम्	117	वन्वा	72	शकन्धुकादीनाम्	87
यम	12,254	वपरे	75	शकुनौ	198
यव	214	वम्	160,162	शतात्	225
यवोद्दिषु	112	वराह	220	शास्त्रीय	227

शृङ्गे	215	सनिकर्ष.	67	स्थाजरे	169
श्च्ये	5	सयोगात्	56	स्थानम्	177
श्लो.	179	सवरणे	212	स्थायाम्	181
श्ववित्	220	सस्वाद	11	स्थास्तम्भो.	167
षटौ	6	सहिता	67	स्पर्श	13, 25, 152
षाडि	228	सयुक्	27		264, 284
षात्	286	सर्वनाम्न	221	स्मिन् व	89
ष्मिणो	245	सस्थान	92	स्वर	35, 45, 287
स	189	साक्षर	18	स्वस्तिम्	53
स.	276	साङ्गेन	224	स्वे	25, 150, 155
सङ्ग	232	सातत्ये	201	स्वोरु	122
सङ्गा	229	साद	232	ह	176
सण्	27, 49, 269	सामर्थ्ये	98, 105, 130	हन्वाम्	10
सत्त्वभावे	233	सामसु	39	हा	2
सद्यस्काला	129	सि	187	हान्तस्था	15
सन्धि	52	सु	280	हि	184
सन्ध्यम्	94, 95, 98, 111, 180, 283	सूद	232	हीन्द्र	57
सन्ध्याद्य	30	सेन	232	हिसायाम्	197
सप्रकृति	125	सोष्मण	171	हुम्	266
सम्	125	सोष्मिन्	239, 255	होरा	122
समागमे	224	स्तेन	211	ह्रस्व	40 101, 108, 263
समासे	65, 99, 207, 214	स्तेम्	58	हात्	270
		स्त्य	252		

## APPENDIX III

References to the rc of the S V in the Commentary  
(The rc in each Samhitā are numbered consecutively )

### I PŪRVĀRCIKAM

Rc	Sutra	Rc	Sūtra	Rc	Sūtra
1	18, 25, 38, 54, 55, 61, 62, 65, 111, 159	4	49		158, 242, 281,
		5	76, 119, 169, 181, 182		284
2	112	6	24, 76, 117	9	112
3	48, 180	7	76, 77, 111, 117,	11	76
				13	76

15	92, 110	61	284	105	24
17	1, 55, 272	62	87	106	56
18	174, 178,	63	147, 245	107	85, 269
19	244	64	73, 111, 119,	108	156, 285
20	143, 147		154, 174, 178,	109	1, 245
21	171, 236, 241		185	113	171
22	177	65	242, 245	114	147
23	112, 260	66	250	115	172
24	236, 274	69	275	116	251
25	168, 236	72	245	117	84
27	23, 115, 144,	73	56, 67, 109, 158,	118	1, 76
	177		169, 171, 177,	119	22
28	23, 243		247	120	269
33	158	74	285	121	22
34	1, 256	75	82, 117	122	1
35	76, 84	77	1	123	22, 244
36	54, 56	78	143, 144	124	236, 249, 265
38	82	79	1, 25, 115	125	52
39	1, 177, 242, 247,	82	1, 261, 281	126	20
	259	83	45, 174, 238, 239	128	56, 109, 249
41	116	85	116	129	52, 94
42	116, 181	86	171	132	56, 239
43	236, 279	87	90	133	1
46	238	88	236	134	146
47	89	90	110, 146	138	20, 116, 264
48	147, 272	91	183	139	147
49	77, 93	92	71	141	1, 116, 177, 259
50	116	95	146	142	156, 265
52	61	97	21, 112, 272	143	272
53	1, 76, 265	98	21, 24, 245	144	1
56	21, 95, 117, 236,	99	90	147	52, 110, 160
	•242	101	25	148	256
57	243, 274	102	143, 145	149	170, 238, 275
58	273	103	1, 243	152	146
59	93	104	256	153	272

154	149	219	1, 58	274	174, 236
155	55	220	1	275	23, 283
158	21	223	1, 279	276	20, 112, 114,
160	25	225	243		117, 173
161	238, 245	226	118, 187	277	112, 168, 207
164	244, 257, 279	228	21, 71, 116	278	19
165	1	229	112, 185, 236	279	1, 20, 24, 173,
167	242, 247	230	243		237, 248, 264
170	266, 276	232	23C	281	1, 19, 23, 74
176	159	233	54, 61, 77, 150	283	1, 183
177	70, 110	234	69, 180, 185, 277	284	281
178	70	235	90, 269	285	244
180	250	236	1, 22	290	93, 183
181	242, 257	237	118	291	24, 93
183	243, 281	239	58, 236, 260, 275	292	112
186	257, 274	241	146, 259	293	159
187	168	242	246, 247	294	147
188	1, 116	243	284	295	1, 169
190	71, 156	244	116, 270	296	174
191	55, 248, 253	248	147	298	76, 146, 244
192	116, 124, 262	249	159	299	274, 284
193	1, 116	253	56, 174, 242, 282	302	272
194	281	254	24, 245	303	1, 143, 144, 283
196	52, 282	255	1, 267, 277	304	76
198	270	258	1	305	69, 72, 76, 273,
200	260	259	236, 274		281, 286
201	1	260	236	307	24
203	25, 88	262	71, 236, 275	308	245
204	272	263	76	309	68, 239, 240,
206	147, 148, 236,	264	174		258, 279
	242	265	239	312	146
210	116	266	244	313	1, 25, 180
214	181	271	52, 57	314	284
217	144	272	69, 111	315	112, 116
218	238, 275	273	115	316	249, 273

317	249	365	119	408	76, 93, 154
318	1	366	284	409	1
320	95	367	146, 383	410	177, 249
321	1, 116, 124, 248, 249, 262	370	117, 279, 285	411	68, 76, 93, 115, 276
322	245	372	154, 253	412	54
323	1, 112	373	1	413	286
324	25, 171, 273	374	1, 238	414	279
325	242, 259	375	279	415	56, 236, 241, 245
326	19	376	239, 246, 279	416	143, 145
328	149	378	1, 84, 237	417	27, 116, 147, 275
329	49	379	74, 94	419	112
331	1, 116, 124	380	22	423	1
332	242, 254, 275	381	112, 158, 256, 282	424	22, 148, 149, 242, 247, 275
335	1	382	69	427	244
336	1, 240, 280	383	180	428	109, 156, 242
337	89, 159	384	172	429	187
339	1, 95, 273	385	236	434	1, 168, 249
340	237	387	52, 257	438	156
341	112, 119	388	25, 249	447	159, 173
345	54	390	243, 279	448	116
346	149, 238	392	174	450	77, 257
347	68, 111, 162	393	147	453	280
348	1, 52, 241	395	244, 275	455	238
349	284	396	115, 116, 236	460	266
352	245	397	242, 244, 279, 280	461	119, 172
353	1, 272	398	162, 260	464	116
354	1	400	54	465	270
356	238	401	244	466	78, 116
357	242, 272	402	1	467	238, 279
359	86, 95	403	254	468	55, 90
360	•1	404	242	470	22, 236, 251
361	73, 84, 111, 168, 284	405	86	473	1
362	245	406	57, 93	474	275

475	1, 28	533	112, 255, 271	580	244, 279
477	61	534	249	582	67
479	239	535	56, 237, 244,	584	90, 112, 115,
481	90, 147		245		156, 265
482	68	537	238	585	74, 116
483	1	538	93, 241		
485	76	539	24, 238, 273		
486	1, 48	545	61		
487	283	546	68	II Uttarārcikam	
489	61	549	239	29	249
490	61, 284	550	240, 283	34	239
494	117	551	1, 245, 254,	64	1
497	163		285	77	1
498	259	553	236	98	249
501	249	554	1, 269	102	94
505	55	556	85, 156	104	1
509	242	557	70, 147	109	146
510	22, 133	558	1	160	156
511	68, 71, 156 272	559	1	180	156
512	71, 112, 116,	560	1, 270	204	221
	121, 245, 281	561	279	227	147,
513	54, 55	562	170	236	279
514	236	563	1, 236, 245,	249	144
515	273, 279, 281		255	265	243
516	112	564	110, 147	279	26
517	252	565	162, 242	289	236
518	239	566	241 247	300	284, 628
519	78, 146, 274	567	255	301	143
523	170, 236, 269,	568	279	304	228
	275	570	1	346	168
524	56, 148, 248,	571	112	373	178, 207
528	240	572	35, 68	389	143
529	120, 280	576	21	431	243
531	146, 156	577	246	441	94
532	1, 76, 180	579	147	465	255

541	240	4	93	116, 124, 146,
568	236	5	88	147, 169, 266,
594	238	6	95	283, 285
621	243	14	256, 274	Āranyagāna
655	20, 112	15	1, 256	I
659	207	18	1, 238	2 9-168
668	244	19	1, 93	6, 12-148
676	245	21	112	7, 4-245 267
683	192	22	58, 147	7, 10-284
699	259	23	20, 149, 237	7, 11-154
725	116, 173	24	112, 187	II
726	23	25	237	7, 14-17-284
735	272	26	154	III
741	56	28	281	1, 1-2-172
753	55	33	263	1, 4-113
773	74	34	1, 263	1, 9-10-11
775	272	35	76, 83	2, 4-150
777	178	36	113, 263	3, 7-284
850	1, 284	37	263	3, 5-150, 283
879	236	39	271	4, 5-150, 283
1002	57	41	118, 239	4, 10-10
1010	207	42	1, 101, 272	5, 1-162
1050	1	44	25	5, 6-150
1072	255	46	147	5, 11-11
1076	120	47	1	6, 1-162
1089	280	48	249	8, 5-150
1093	93	51	143	8, 10-149, 281
1126	236	52	20, 265	Appendix
1150	112	56	130	2, 9-113, 181
1209	27			2, 10-150
			Mahānāmni verses	3, 5-150
III Āranyaka Sam		ss	236, 242, 260,	3, 10-116
hita			284	Rahasyagāna
			Stobhas	116-277
1	86, 247	ss	1, 24, 49, 90,	—



## APPENDIX IV

References to the verses of the RV in the Commentary

I		II		IX	
27, 10	247	41, 2	112	104, 4	284
32, 5	245	III		113, 9	272
50, 7	178	53, 9	219	X	
84, 2	273	59, 8	112	16, 6	220
109, 3	273	IV		86, 1,	216
113, 9	272	36, 5	76	135, 5,	218
125, 1	149	44, 1	239	146, 2,	216
139, 6	257	VIII			
164, 41	225	102, 10	273		
184, 2	112				

## APPENDIX V

References to other works in the Commentary

(a) Pañcaviṁśabrāhmanam		(d) Talavakāropaniṣad br	
2, 1, 1	225	1, 1, 1,	225
7, 7, 1, 2	46	(e) Sāmavidhānabrāhmanam	
8, 5, 13	46	2, 5, 1,	1
24, 1, 6	124	(f) Dr̥iḥyāyanasūtram	
(b) Sadviṁśabrāhmanam		21, 1,	112
1, 1,	38	(g) (Āmnāya)	205
2, 3,	276		
(c) Attareyabrāhmanam			
1, 1,	225		

## APPENDIX VI

Index to the melodies referred to in the Commentary

अङ्गिरसा व्रतद्वितीय	150	इलान्द	162	घर्मरोचन	113, 181
आथर्वण	168	अप्यव्रत	265	चतुरनुगान	284
आदित्यव्रत	93	कण्ठ	281	जमदग्निव्रत	150, 283
इन्द्रस्य च सजय	112	कश्यपपुच्छ	149, 281	देवव्रत	117, 150

पञ्चनिधन	149	वार्त्रघ्न	117, 123	सम्मील्य	90, 117,
पतिलिङ्गे कीर्त्ये हृदये	150	विष्णोर्व्रत	284		245, 267
परिधि	150	वैराज	162, 260	सार्पराज्ञी	1
पुरीषपद	236	शुक्रियसमापन	154	सिमा	260
पुरुषव्रत	1, 162	श्यैत	90	सेतुषाम	154, 284
पुष्प	162	सत्रस्यर्द्धि	113		
घाचोव्रत	172	सप्तह	148		

## APPENDIX VII

Index to the proper names in the Sūtras

अौदवजि	60	(एके)	102, 108, 160, 175,
नैगि	59, 162		182, 188

Index to the proper names referred to in the Commentary

अौदवजि	60	नैगि	59, 162, 176
नकुलमुख (आचार्य)	90		

## APPENDIX VIII

Index to the Ganas referred to in the Sūtras

आविरादि	141	पटादि	164	वत्सतरादि	106
कौतस्कुतादि	128	पृषोदरादि	166		





## NOTES

P L

1—2 वाक्- Speech Speech is a series of sounds caused by expelling air from the lungs through differently shaped positions of the throat and mouth

वायु प्रकृतिम् Air is the origin of sound Cf RPr XIII 13 with Uvata's comm, VPr 1 7 9, TPr II 2, Paniniyasiks 16 Weber Ind Stud IV pp 350 351 For the fact that air is the origin of sound cf Page<sup>9</sup>, Human Speech pp 4 11  
श्वासो नाद Cf VPr 1 7

1—4 स श्वसिति Cf PŚikṣa 9

जिह्वाप्रयोर्यमाणस्य The tongue plays most important part in articulation It is a muscular organ constant in volume, but highly and very rapidly variable in form

1—5 Cf प्रयोजकुरीहा० with Uvata's note Besides, position, there are four other determining elements which cause the differentiation of articulate sounds viz, emission, closure, disposition of producing organ, and the quantity Cf TPr XXIII 2

P L

1—6 The omission of Upadhmanīya seems accidental

1—7 य य बिम्बदेश यस्मिन् यस्मिन् बिम्बदेशे तत्रपु निषिन्यते Locative preferable

2—1 वर्णानां व्यक्तिर्भवति According to the grammarians and the Mimamsakas the sound—Sphota is eternal Our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light Cf Tribhasyaśaraṇa on TPr II 1 See also Uvata on RPr XIII 14 According to Bhartṛhari the individual sounds create an impression in the human mind, which is thus able to perceive the word Sphota the really indivisible word Cf Vakya padīya 1 85 86 Kaiyata on Panini 1 1 73, Kaṇḍabhāṭṭa, Vaiyakaraṇabhūṣaṇasara Māṇḍana miśra, Sphoṭasiddhi

2 5 Samanaksara is the name of simple vowels and Sandhyaksara that of diphthongs In TPr I 2 the nine Samanaksaras intended are a a

a3, i i 13, u u u3 The r and l vowels are denied the quality of simplicity or homogeneity though their structure as composed of heterogeneous elements is not set forth RPr XIII 34 37, VPr IV 145, and CA I 37 39 describe the formation of r and l, while our treatise does not RPr I I, VPr I 44 include r l among the Samanaksaris and CA as pointed out by Whitney seems to recognise the same classification

2-6 The diphthongs are vowel sounds, which though not simple and homogeneous, yet form but a single syllable, and are treated as if they were simple sounds RPr XIII 39 cites Śakātyana as holding that a forms half of each and i and u the remaining half RPr XIII 40 states that e o on account of the fusion of two elements have sound in which the two elements are not distinct According to RPr XIII 38 the Sandhyaksaris have double position The VPr I 73 specifies only ai and au as made up of two elements and directs them (IV 14) to be treated as simple sounds एकवर्णोऽऽकप्रयत्ननिर्वर्त्या Uvata See also IPr II 13, 14, 15, 17, 23, 26, 29 For details see Whitney, CA I 40

2-7 (a) गति lengthening of a stobha vowel through the incoming of an i or u (adding i or u after a or i

after o) For hāi or hayi (for the insertion of y cf Weber, Ind Stud 4 252, Wackernagel I p 338) see PpS 5, 119 190 for bo hoyi = hoi 5 127, 169 for ha-hayī or ha i 5, 127 129 131 3 140 142 170, for a uva uvaī or a uvaī 5, 183, 184

(b) In fact a i and a u are regarded as variants of a, o i of o See PpS 5 119 190

(c) A form that shows an initial h, is regarded as a variant of the stobha without an h, hāi is a variant of a i ho-i of o-i, hup of up See also ho-ida oida For details see Simon, PpS p 520, J M Van Der Hooft, The Vedic Chant p 20

स्वरा For the definition of vowel cf Daniel Jones, Outline of Eng Phon p 20 For lines 5 15 cp VPr VIII 1 14

2-10 अन्तस्था = y, r l, v These have this peculiarity that each has a vowel corresponding to it, viz, i, i l u These were named 'antastha' intermediate, standing midway (between vowels and consonants) in reference to the mode of their formation, as being neither by a complete contact, like the full mutes, nor by an open position, like the vowels Thus "antastha" virtually accords to semivowel For the definition of semivowel cf Daniel Jones (Outline of Eng Phon pp 25, 291) The word 'antastha' occurs in RPr I 9, VPr IV 102, CA I 30, Nir

II 2, For the meaning of antastha cp Whitney CA I 30, Macdonell, Vedic Gr p 40, Wackernagel, Altind Gr I p 197 note

2-11 For the unusual order of aksaras cf Uvita on RPr 1 3

2-12 अकारादिना वर्णसमाम्नायेन सहिता सन्त एते वहन्त्यात्मलाभं प्राप्नुवन्तीत्ययोगवाद्वा

अ इति विसर्जनीय Visarjaniya is pronounced as a voiceless breathing This very pronunciation prevailed in the time of the Pratisakhya's, since they describe it as an usman, the common term for breathings and sibilants (i Macdonell, Vedic Gr p 54, Wackernagel, Altind Gr I pp 259 260 1 on its place of articulation see note on 2 The term *visarga* in the meaning of Visarjaniya does not occur in the Pratisakhya's and Panini अकइति पइति जिह्वामूलीय (formed at the root of the tongue) and उपध्मनीय (onbreathing) the two voiceless breathings, had both separate characters in the alphabets of the earlier centuries A D, but for nearly a thousand years they are obsolete This may be the reason why our Pratisakhya does not prescribe any rule for these See Burnell, Elements of South Ind Pal 2nd ed Plate XXIV They are, however, employed in Kāśmīrīan Śarada mss

2-13 हुमिति हु इति नासिक्य seems correct Nasikya is a name of the nasal insertion between h and

the following nasal Cf VPr VIII 13 and my note on नासिक्या यमानुस्वारनासिक्या (RT 12)

The Yamas are transitional sounds, assumed to intervene between non nasal and following nasal, as a kind of nasal counter part of the non nasal, and therefore called its yama or twin For the explanation of Yama Cf Whitney CA I 99

The theory of Yama is in a way similar to that theory according to which a *t* is introduced between *an* and *s* For Yama cf CA 1 99, 1Pr XXI 12, 13, VPr IV 160 1Pr is more explicit on this point After stating (I 48) that the Yamas are nose sounds it says (VI 29) that the non nasal mutes, before following nasals, become their own twins The Yama is then stated (VI 32) to be similar to its original There is an audible utterance (VI 33) in the mouth of the same quality with the Yama, but the office of the suffixed sound does not differ from that of its original (VI 34) Our treatise (*pratisakhya*) seems to follow RPr in this The exact number of Yamas is yet unsettled, but they are generally believed to be twenty For the terms *kum* *khum* etc cf Whitney CA I 99 As for the syllabication of the Yamas the TPr XXI 8 declares them to belong to the succeeding syllable, while according to the

VPr 1 103 they belong to the preceding syllable Both views were phonetically possible For details cf Siddhesvara, Critical Studies in the Phonetic Observations of Indian Grammarians pp 79-81

2-14 अथानुस्वारौ अनुस्वार and अनुनासिक  
(=rakta 114) both are meant

(a) Anusvara is a nasal addition to the previous vowel, i.e. in अङ्गमा, (cf 185 and Bhattoji on Pāṇini VIII 3 4), while Anunāsika is a nasalisation of that vowel i.e. the राङ्ग For Ranga cf S Varma, Critical Studies etc p 150

(b) RPr, VPr, TPr, Rī and Pāṇini admit the existence of both the Anusvara and Anunāsika that is they acknowledge the existence of two different phenomena, i.e. (1) the nasal addition to the vowel and (2) the nasalisation of the vowel The CA on the other hand, admits only the latter Cf Whitney CA I 26, Macdonell, Vedic Gr p 53 Wackernagel Altind Gr I p 256 The statement of S Varma that Whitney's view about CA is wrong, is unwarranted His statement (Critical Studies p 148) that Bhattoji regards Anusvara as a pure nasalisation is also wrong Cf 'anusvaragamah' Bhattoji on p VIII 3 4

Different theories about Anusvara —

There are three different theories about Anusvara

(1) Anusvara is nothing but a pervading nasalisation of the preceding vowel This is held by CA (see Whitney on CA I 26) and partially by TPr (cf TPr V 31, V 11, XV 1, XXII 14 with Whitney's note) That this was also the view of Siddhantaka umudikara (S Varma p 148) is wrong, because he expressly declares it as an 'agama' (=insertion of something extraneous and not as a mere nasalisation

(2) Anusvara is a nasal addition to the preceding vowel, it contains both the vocalic and consonantal elements or according to RPr (I 5, 22) Anusvara is either a vowel or a consonant Uvatis explanation that it was equivalent to saying that Anusvara was neither a vowel nor a consonant though apparently negative is yet suggestive and may mean that it was a resonant vocalic nasal as Bergaigne has put it Cf Wackernagel, Altind Gr I p 256 note

The second view is held by RPr 1 22, VPr IV 148 149 (which gives detailed directions as to the quantity belonging to each element), TPr (excepting the above quoted sutras) Rī 23, 185, Pāṇini and Bhattoji etc

(3) The Anusvara is entirely a consonant and is to be pronounced like half *g* This is held by "certain phonetic treatises of the

Taittiriya school, the Vaidikabharana (on TPr II 30) the Sarvasammataśikṣa and the Yajusa bhusana" S Varma p 151

In fact Anusvara contained both the elements i.e. vocalic and consonantal (RPr I 5, 22) "During the period of preclassical and classical Sanskrit, the consonantal element of it was more predominant, while in Pali and Prakrit the Anusvara verged more towards the vocalic side" (S Varma p 154) In Sanskrit the scope of Anusvara is very much limited, while in Pali and Prakrit, it may stand before a vowel, consonant and even a pause

For a comprehensive statement of the teachings about nasal sounds, see Roth, Litt und Gesch des Veda pp 64-82 for the difference between Anusvara and Anunāsika cf Bopp, Lehergeb 352 f Macdonell Vedic Gr p 53, Wackernagel, Altind Gr I p 256, for the fact that there was no real difference between the actual pronunciation of Anusvara and Anunāsika cf Whitney, IPr II 30, JAOS 10 p LXXXVI f, for the three theories about Anusvara, cf S Varma, Critical Studies pp 148-155, for the syllabication of Anusvara see my note on RT 23, for Ranga cf Weber, Ind Stud 4 270, 9 35, Kielhorn, Ind Ant 141 A

2-15 ह्रस्व and दीर्घ अनु० is meant Cf Yvś 63 65, 134 142, Paśś 30 35 Read my statement on 2 14

according to this अनु is a vowel as well as a consonant Cf RPr I 5

2-16 वर्ण इति पूर्वे कारा Cf TPr I 16, VPr I 37 No other Pratiśakhyā prescribes this usage

व्यञ्जनमकारपूर्वात् पूर्वादकाराद्वा (B) seems correct Cf akaro vyanya nam TPr I 21 which allows us to call a consonant not only as prescribed in 'varnah karottaro' by a name formed by adding kara with a interposed, but also by one formed with a alone

3-1 रिति० Read एकाद्वा Cf TPr I 19, VPr I 39

स्पृष्ट करणम् Cf CA I 29, RPr XIII 9

दुस्पृष्टमन्तस्थानाम् RPr XIII 10 also calls it 'dusprstam' imperfectly in contact See CA I 30 with Whitney's note

3-2 विवृत स्वरो According to CA I 31 the position of the organ is neither very close nor very open According to TPr II 44, 45 the spirants, in their order, are uttered in the positions of the mutes, but with the middle part of the producing organ opened RPr XIII 12 declares the vowels, Anusvara and the spirants, as produced without contact, and with the organ stationary The class of spirants is composed of visarjaniya, jhvamūhiya, upadhmaniya and ś ś s h

विवृततरमकारै Cf CA I 34, 35, with Whitney's note



3—3 सवृतो घोषवान्=voiced that which is produced with the accompaniment of a laryngeal hum अघोष=unvoiced that which is merely breathed The thing is as follows The vocal cards situated in the throat act in much the same manner as the lips of the mouth They may be kept wide apart, they may be closed entirely, or they may be held closely together so that they vibrate, when air passes between them When they are held wide apart (i.e. when the glottis is open) and air passes between them, the sound produced is called breath But when they are kept nearer and air is forced between them, so that they vibrate, the sound generated is termed voice Speech sounds contain either breath or voice Those which contain breath are called breathed or voiceless sounds and those which contain voice are termed voiced sounds (Daniel Jones, pp 20 21) Thus in the surd class it is mere breath, simple unintonated air, in the sonant class it is breath made sonant by the vocal cards on its passage through the throat and thus converted into sound Cf Śvaso ghosavanupradanaḥ | Nado ghosavat svaresu || CA I 12, 13 The same thing is stated in RPr XIII 4, 5 and TPr II 8, 10 The VPr gives no corresponding definition It does not use the term 'aghosa' and 'ghosavat' but adopts the arbitrary designations

*ḡat* and *māt* for the surds and *dh* for the sonants See VPr I 50 53

Anupradāna=anupradyate nena vānah (wherever with is given forth an articulate sound नादानुप्रदाना स्वरघोषवन्त Cf TPr (II 8) which means that in vowels and sonant consonants, the emission is sound It is the emitted material, whether tone, breath or the intermediate *h* sound See RPr XIII 2 TPr II 9, CA I 12, 13

स्वासोऽघोषायाम् In surd consonants the emission is breath of IPr II 10

3—4 तनायान् Cf TPr II 11

(a) तनायान् प्रयमानाम् In simple surd mutes (i.e. *k*, *c*, *t*, *p*) the emission of breath is less Cf IPr II 11

(b) उभा हचतुर्थानाम् Cf Uvati on RPr XIII 2 XIII 6 See also TPr II 4 6, which mean that the *h* sound is produced in a method intermediate between closed and opened These are the two Pratiśikhyas which recognise a third kind of articulated material, besides tone and breath RPr XIII 2 derives this material from a combination of the two others, rather than their mean Whitney thinks that this distinction is forced and futile Cf his notes on CA I 13, TPr II 6

(c) सनिवेशोऽन्य I have given the punctuation adopted by the mss

But to make the sense of the passage clear we should punctuate विश्रतोऽघोषाणाम् । नादानुप्रदाना स्वर घोषवन्त । श्वासोऽघोषाणाम् । तनीयान् प्रथमानाम् । उभा हचतुर्यानाम् । सनि-वेशोऽन्य प्रत्ययहारार्थ । वणोऽनु बन्धो व्यञ्जनम् । याव० पराणाम् । उद्देश= showing letters in common order उपदेश=showing them in a particular order

3-5 यावतिथि —पराणाम्० Cf Panini I 1 71 But we do not find any pratyahara in RItantia This shows that originally this प्रपाठक formed part of some ancient व्याकरण, but later on was adopted by the compilers of our text as an introduction to the text

3-6-7 This was the order of letters adopted by आद्वजि and शाकटायन for their pratyaharas Note the difference between this order and that of पाणिनि and his followers For a brief statement on the order of letters in the Pratiśakhyas cf पार्षदमति on the first Sutra of RPr and M D Shastri Int to the RPr p 16

3-10 अकारघोषाणाम् Cf आहुघाष घोषवतामकारमेकेऽनुस्वारमनुनासिकानाम् RPr XIII 15, which means that the voice in *g, j, d, ḍ, b* is due to the sound of *a*

\* हकारस्तु घोषवताम् Cf घोषिणां घोषि शैव RPr XIII 17, which means that *h* forms the second half of the voiced aspirates *gḥ, jḥ, ḍḥ, dh,*

*bh* This is supported by the evidence of words like *hitā* from √*dhā* *jaḥna* from √*han* and *tadhi* for *tad+hi* Similarly *jḥvamulīya* and *upadhmanīya*, the two voiceless breathings are regarded to form the second half of the voiceless aspirates *hḥ* and *ph* Cf Macdonell, Vedic Gr p 50 55 Whitney, TPr II 47

3-11 Is not clear to me

3-15 ब्रह्मराशि Cf VPr VIII 15 पतञ्जलि 1 1 2 132

1 This rule is meant to cover all sorts of sandhis found in the SV But here our treatise is making short shift of a subject which occupies long passages of other Pratiśakhyas and has cost their authors a vast deal of labour This is a clear admission of the unwillingness to cope with the intricacies of Vedic grammar Let us now examine examples given by the commentator सहर्षभा Rule 85 is counteracted अनापत्ति requires सह ऋषभा and B actually reads सह ऋषभा but of the comment on 101 गो ऋजीकम् Pratiśakhyasāñjā Cf RPr II 74 गव्यूतिम् Cf गोर्यूतौ छन्दस्युपसख्यानम् on Panini VI 1 79 उपबुध, सबुधाम् (sabas) do not come under 116 Cf RPr I 80 103, Benfey, SV Einl XLII सम्राजम् 183 is counteracted Cf RPr IV 23, Panini VIII 3 25 ऋतीषहम् Cf 238, RPr IX 27, 28, Padap ऋती । सहम् । ( Benfey, SV LX ) तुविकूर्मिम्

ह्रस्वाभाव Cf SV II 79 प्रतीव्यम् (प्रति । व्यम्) cf the comment on 208 परीणसि RPr IX 10, ऋतावृध्, तुप्रियावृधम् RPr IX 11 23 अतावसो RPr IX 1 दूरात् Padap दु । आत् on SV I 219 दूरे Padap दु । ए, but see दू । ए on SV I 53, Benfey SV lix चर्षणीधृतम् is covered by 238 and is actually cited by the commentator Cf RPr IX 8 श्रुतक्त्वा I do not know which sūtra is counteracted here 247 is out of question, because *a* of श्रुत is not anudatta दुष्प्यन्यम् एत्वं (213) is counteracted षत्व is provided, because in the matter of षत्व and एत्वं *duṣ* is not *upasarga*, cf दुर षत्वएत्वंयोरुपसर्गत्वप्रतिषेधो वक्तव्य on Panini VIII 4 16, and so 279 is not applicable here In the RV षत्व is provided by RPr V 1, and एत्वं is refused by V 47 See also Panini VIII 3 111 In परीणसि, दुरीणयु, स्वर्णरम्, गर्वण, *n* is provided, because these are not *ekupaḍa* like गीरीणाम् and so are not covered by 272 But this difficulty does not arise in RPr V 40 (ऋकाररेफकारा नकार समानपदेऽवगृह्ये नमन्ति । अन्त पदस्थमकारपूर्वा अपि सध्या ॥) For प्रयेत्, परीणसि cf RPr V 56 नमणा Cf Panini VIII 4 26, for वृत्रहणा VIII 4 11 In गोषाता, अनुष्वधम् etc षत्व is provided, because the same are not covered by 276-286 For गोषा cf

Panini VIII 3 108 सुष्टुतिम् is covered by 279, hence its mention is superfluous Cf RPr V 12, Panini VIII 3 65 In नृषाम् नृषाता षत्व is provided They are however covered by RPr V 1 For longthening in नृषाहम् cf RPr IX 47 आनुषक seems superfluous Cf 279 इत् सुम् (=इत्सुमृते) has nothing to do with षत्व and हविष्मद्भि' in the fourth pāda is covered by 283 In पुरुष्टुत cerebralisation takes place (Panini VIII 3 65) In विष्टा (RPr V 12), निषत्तम् (Panini VIII 3 66), विष्वक्, आनुष्टुभस्य, (VIII 3 60), विष्कभिते (VIII 3 77), सुष्टुत, अतिषाह (not covered by VIII 3 70) षत्व is provided for नेष्टाम् cf RPr V 22 ऋतीषहम् Cf Panini VIII 3 109 दिक्षु सदा 281 is counteracted इन्द्रार्मी, इन्द्रपान are not *ekupaḍa*, hence their mention is superfluous In इन्द्रपान RPr V 43 counteracts V 40 See also Panini VIII 4 9 10 the mention of सोमसोमे, सुतेसुते, हृदिस्पृशम्, गोसखा seems superfluous, because they do not come under 276-286 For सोमसोमे सुतेसुते in the RV cf RPr V 28 गोसखा Cf गोषखा in RV 8 14 1, but गोसखा in RV V 37 4 cited by RPr V 27 हृदि स्पृशम्, पुरुष्टुहम् Cf RPr V 23 which counteracts V 21

2 Our commentator nowhere includes protracted vowels The same sounds

are defined as kanthya by RPr I 38, 39 CA I 19 The VPr I 71 states them to be formed in kantha but by the middle of jaw as origin The IPr II 46 declares only *h* and visarjaniya as produced by kantha and then says (II 47, 48) that some hold that *h* has the same position as the beginning of the following vowel, and visarjaniya has the same position as the end of the preceding vowel This statement is noteworthy in as much as it is the peculiarity of the aspiration that it is an emission of unintonated breath through the same position of the mouth organs by which the following intonated sound is produced This also hints at the phonetic value of the visarjaniya, showing it to be a mere uncharacterized breathing, a final *h* Cf Whitney, IPr II 47, CA I 19

- 3 Cf RPr I 40 which notices that some call *h* and visarjaniya chest sounds Cf Paniniya Śikṣa 16
- 4 It is peculiar that the commentary does not include jīhvamulīya in the list, while it names upadhmaniya in 9 The correct reading seems जिह्वामूलीया जिह्वामूलस्थाना CA I 20 includes *r* vowels, the guttural mutes, the jīhvamulīya spirant and the vowel *l* The same are stated by RPr I 41 to constitute the class of jīhvamulīya The VPr states the same with the exception of *l* to be formed at the base of the tongue (I 65) by the base of the jaw (I 83) The TPr II

35, 44 includes in the series only the guttural mutes and spirant, but reverses the relation of position and organ As for the *l* vowel the VPr I 69 and Paniniya Śikṣa make it dental Cf Macdonnell, Vedic Gr P 20

ॠ ॡ The vowel *r* is pronounced as *ri* (Wackernagel, Altind Gr p 31) and this pronunciation is old is shown by the confusion of the two sounds in inscriptions and mss (Benfey, SV Eiml XLIV, Oertel, Synt of Cases etc I P 241) as well as the reproduction of *r* by *ri* in the Tibetan script Macdonnell, Vedic Gr p 8, Wackernagel, Altind Gr I p 28 But *r* was originally pronounced as vocalic *i* The RPr XIII 34, VPr IV 146, CA I 37, 71 describe it as containing *r* which according to the RPr (XIII 34) is in the middle

ॢ Like *r* this vowel also was originally a vocalic *i* For details see Bhattoji, Śabdakaustubha I 1 2 62, Wackernagel, Altind Gr I p 31

- 5 Our treatise does not include *ai* in the series, while other Pratisākhya do Cf CA I 21 RPr I 42 They are described by the VPr (I 66) as formed upon the palate by the middle of the tongue The TPr II 36 makes the same definition of the *c* series and *ś*, but holds (II 40) that *y* is formed upon the palate by the middle and end of the tongue TPr does not include any vowel in the class

For the two distinct series of palatals and their detailed treatment see Macdonell, Vedic Gr P 26 34 Wackernagel, Altind Gr I pp 138 164 For the description of *e* diphthong see Macdonell, Vedic Gr p 9 Wackernagel, Altind Gr I p 35 39 For the meaning of diphthong and its pronunciation see Daniel Jones An Outline of En., etc pp 57 59

- 6 Cf CA 1 22, RPr 1 43, IPr 11 37 44, VPr 1, 67, 78, and TPr 11 37 The cerebrals seem of Austric origin Cf A C Woolner's paper on it
- 7 Cf CA 1 24, VPr 1 69 adds (1, 1, 13) to the class which it defines (1 76) as formed at the teeth by the tip of the tongue According to RPr 1 44, 45 the class is composed of *l s, r*, besides the *t* series and is called *dantamuliya* The TPr declares the same letters except *r*, as formed *dantamulesu* the *t* series and *s* by the tip of the tongue (11 38, 44) and *l* by the middle of the tongue lip II 42 According to Whitney this description is more accurate, since the contact by which dentals are produced is not upon the teeth themselves, but just at their base or behind them Cf CA 1 24 Our treatise does not include *l* in the list See also Macdonell, Vedic Gr p 35, Wackernagel, Altind Gr I pp 177 179
- 8 Cf CA 1 28 and the commentary Pratiśākyas are at variance with reference to this sound The

RPr 1 45 declares *r* with other dentals as *dantamuliya*, but adds (1 46) that some hold it to be *varsīya* gingival The VPr declares it as produced at the roots of the teeth (1 68) by the tip of the tongue (1 77), the IPr 11 41 by the tip and middle of the tongue at a point close behind the roots of the teeth The Pāṇiniya Śikṣā (17) alone declares it to be *murdhan*, a Thus all the Pratiśākyas ignore its relationship with cerebral mutes and with *r* But according to the euphonic system *r* is cerebral, and can hardly be supposed to have been uttered otherwise than with the tip of the tongue reverted into the dome of the palate, to the cerebral position Cf Whitney, CA 1 28

- 9 CA 1 25, and RPr I 47 agree with our treatise The VPr 1 70 also declares the same sounds as produced upon the lip (1 70) and by the lip but adds (1 71) that in the utterance of *v* the tips of the teeth are employed With reference to *v* the IPr 1 43 makes the same specification For details see Whitney CA 1 25 See Macdonell, Vedic Gr p 37, Wackernagel, Altind Gr I pp 181 184
- 12 For Yamas see note on 2 and the important statement of Bhaṭṭojī in Śābdak 1 1 4 143 144 By Anuśvara our treatise takes both हस्व and दीर्घ The word *nasikya* has not been satisfactorily explained by the commentators of the Prati

śakhyas, so much so that on RPr I 26 we do not even know the correct reading before 'इति नासिक्य' M D Shastri accepts the reading इति नासिक्य and gives the following variants, in footnotes —  
 २ हु इति वा नासिक्य (२) ऊ इति नासिक्य (३) ० इति नासिक्य (४) इति नासिक्य corrected to ढ ज ण न म इति नासिक्य The commentator of VPr does not explain the term on I 74 Not knowing the real meaning of नासिक्य the commentator of CA has committed a blunder on I 26

The real meaning of नासिक्य however seems to be the *insertion* (called *nasikya*) after h and before a following nasal Cf CA I 100 1Pr XXI 14 The RPr I 48 and VPr I 74 80 describe its mode of pronunciation and VIII 13 (२ हु इति नासिक्य) speaks of it again among the constituents of the spoken alphabet Our treatise (2 13) हुमित्यनुनासिक may therefore be emended to हु इति नासिक्य

For the difference between a *yama* and the *nasikya* cf Whitney on CA I 100

RPr I 48 precisely agrees with our treatise The VPr I 74 describes the same sounds as produced in the nose, and states (1 80) that their place and organ of production is the same, adding further (I 82) that the *Yamas* are uttered with the root of the nose

13 Cf 1Pr I 27 VPr I 64

14 Cf 1Pr I 14, RPr I 12

16 Cf 1Pr I, 13 CA I 10, VPr I has nothing analogous and does not employ the terms *sosman* and *anusman* The term *usman* literally heat hot vapour, steam, designates in the grammatical language all those sounds which are produced by a rush of unintonated breath through an open position of the mouth organs, or whose utterance has a certain similarity to the escape of steam through a pipe Cf Whitney, CA I 10

18 For corresponding rules of RPr I 63 1Pr XV 6 and Pāṇini VIII 4 57 which closely resembles the rule of RPr and teaches the same thing by one Sutra for which our treatise has two (18 19) The same fact may be noted in Sūtras 156 157 for which Pāṇini has only one VI 1 132

The operation of the rule was perhaps general in *bhasa* as well as in the *Veda* But in classical Sanskrit it has since long become obsolete, though theoretically its existence has ever been admitted and Bhattoji actually turns the fifty four forms of *samskṛta* into 108 by applying the rule (VIII 4 57) to them The phenomena is however common in *Prakrit*, particularly in *Pali* Cf Kuhn *Beitrage* 58 63 Muller, *Jainpr* 37

In *Veda* this is often met with in *pluta* Cf *vindati* 3 m RV 10 146 1, *mama* 3 m TS 7 4 20, *vi*

veśa3 m VS 23 49, babhuva3 m AV 10 2 28, tapati3 m AB 6 35 4

In the RV we find *a* and *a* nasahsed (RPr II 67) in words which are not in actual pause, but at a particular *virama* in the *pada* and occur invariably before a word beginning with a vowel (see note on 71) For details see Wackernagel, *Altind Gr I* p 302 The statement of Whitney that 'the operation of the rule is confined to *pada* text only' (IPr XV 6) is baseless and wrong

19 The scope of this Sutra is covered by RPr I 63 and TPr XV 6

20 A consonant in pause belongs to the preceding vowel The equivalent rules of the other treatises are RPr XVIII 33, TPr XXI 3, VPr I 101 The observation is on the whole sound The final consonants in Sanskrit were implosive, so that they eventually disappeared in Pali and Prakrit With so much laxity in their articulation they were not likely to be independent syllables Cf Siddhesvara, *Critical Studies* etc p 63 It is to be noted that the treatment of syllabic division is meager in our treatise

21 (a) The name *abhinudhāna* is applied to the mute which arises from doubling and is inserted before a mute The author of Tribhasyaratna on TPr XIV 9 explains the word by *abhinudhryate āropyate it* which is set down against, and does not take notice of the doctrine of *abhi*

*nudhāna* is a peculiar and imperfect utterance of certain letters in certain situations, which plays so prominent a part in the phonetic systems of the RPr and CA We may, however, bearing that doctrine in mind, conjecture with some plausibility that the word here not only signifies an *insertion*, but designates also a peculiar quality of the inserted letter, for the meaning of the word cf Whitney IPr XIV 9, CA I 43, for a detailed discussion on *abhinudhāna* cf S Varma *Critical Studies* pp 137-147

(b) In words like *arkham*, the consonant following the *r* or the *h* is doubled, and the former of the two, which is regarded as the one that owes its existence to the *krana* or duplication is to be reckoned as belonging to the preceding syllable Cf CA I 58, VPr I 104 The TPr XXI 5 teaches that a consonant not combined immediately with a vowel belongs to the preceding syllable This would leave only the final member of any group to be attached to the following vowel RPr I 26 is meant for a case in which the consonant following the *r* is itself succeeded by another For details see Siddhesvara on syllabication of *r* plus double *plosive* *Critical Studies* etc pp 69-71, Wackernagel, *Altind Gr I* p 278

22 It is a general rule that the first member of a consonant group will

belong to the preceding vowel. Thus *mukta* will be divided as *muk* *ta* and not *muk* *hta*. The fact that Sanskrit had predominant tendency to this syllabic division is shown by the doubling, which the initials of Sanskrit consonant groups undergo. The most general rule of doubling is that the first member of a consonant group, if preceded by a vowel, is doubled (R1 269). For corresponding rules of other treatises see TPr XXI 4, CA I 56, VPr I 102, and RPr XVIII 35 and I 27, which allows it to be counted either with the preceding or following syllable. For details see Whitney, CA I 56 and TPr XXI 4.

- 23 Cf RPr I 25, XVIII 34, CA I 53, TPr XXI 6. The question of the syllabication of the *anusvara* is closely bound up with the question of its phonetic value, regarding which, however, there was no agreement among the ancient grammarians. Some held it to be a pervading nasalization of the preceding vowel, others, a nasal addition to the preceding vowel. The former view is adopted by CA which acknowledges only nasal consonants and nasal vowels and entirely ignores any such constituent of the alphabet as the *anusvara*. In this case the question of its syllabication was simple, the nasalized vowel itself forming a complete syllable as in *takram*. The RPr I 5 and VPr

declare *anusvāra* as nasal appendage to the vowel, the latter (VPr IV 147 8) gives directions as to the quantity belonging to each element. In this case, when the *anusvara* was not a pure nasalized vowel, but contained in a more or less degree, a consonantal element, it was open to question whether it belonged to the preceding or the succeeding vowel, hence the necessity of the above rule according to which the *anusvāra* belongs to the preceding vowel. The TPr takes no distinct and consistent ground upon the question, whether the *anusvāra* consists in a nasalization of the vowel or in a nasal consonantal element following the vowel. It however takes prevalingly the view of the RPr but lets the otherwise appear here and there. For instance in TPr XXI 6 *anusvāra* appears with the distinct value of a consonantal element following the vowel, but not as a full consonant. See also TPr X 11, XV 1-3. Thus we have seen that, although the authors of the *Pratīśākhya*s differed as to the phonetic value of the *anusvara*, yet they were unanimous in declaring it to belong to the preceding vowel. For details of the syllabication of the *anusvāra* cf Siddheśvara, *Critical Studies* etc pp 81-83. Our treatise differentiates between *anusvara* and *ranga* and obviously regards *anusvāra* as a consonantal element (see 185).



For the dual *anusvarau* of —

ह्रस्वादग्रे भवेदीर्घो दीर्घादग्रे भवेत्लघु ।  
संयोगे च परे ह्रस्व सिःस्यसि निदर्शनम् ॥  
अनुस्वारो द्विमात्र स्याद्वर्णव्यञ्जनोदये ।  
ह्रस्वो वा यदि वा दीर्घदेवानां ह्रदये तथा ॥  
Yajñavalkya 63-65, 138-142, Parśva 30-35

24 The first portion of the rule is included in 20 The negative here, implies a direct reversal of 20 Cf —  
यवौ तु रेफसयुक्तौ रेफ आद्यो भवेद्यदि ।  
पूर्वाङ्ग तद् विजानीयात्सूर्ये पूर्वे निदर्शनम् ॥  
यवौ तु रेफसयुक्तौ विरते च भवेद्यदि ।  
पराङ्ग तद् विजानीयात्तरो ह्येति लक्षणम् ॥

25 The positive side of the rule is included in 20 It rather denotes a denial of adjunction of the second *sparśa* to the preceding vowel, and hence implies adjunction to the one that follows, since the consonant cannot stand by itself Thus the division in *sakhyam* (*sakhyā*) would be *sak khyam* and so on Cf IPr XXI 7

26 Cf RPr 1 23, CA 1 55 TPr XXI 2, VPr 1 100 This general rule is equivalently stated by all Pratisakhyas The matter of syllabication seems of pretty pure theory The only practical bearing it can have must be in determining whether such and such a consonant shall receive one or another accent, as being that of the preceding or of the following vowel Cf Whitney, CA 1 55

27 Cf RPr 1 37, CA 1 49 VPr 1 48 IPr offers nothing corresponding

28 RPr I 34, TPr I 37, VPr I 59, agree in assigning half a *mora* as the length of a consonant CA I 60, however assigns one *mora* as the length of a consonant Our treatise makes an option between the two

31 33 The idea underlying the grouping of sounds into short, long and ultra long, was said to be duration Cf P 51 sa 11 From the point of view of duration human speech was divided into three kinds *quick*, *intermediate* and *slow* (See RPr XIII, 46 49 IPr XXIII 20) The quantity of sound in *intermediate* speech was one third more than in *quick* speech, the ratio being 9 12, the quantity in *slow* speech was one third more than in *intermediate* speech, the ratio being 12 16 Cf RPr XIII 48 with Uvata's note But authorities differ on the exact ratio of quantity between the three *virtus* Thus while our treatise declares the proportion 3 4 5, Uvata (RPr XIII 48) mentions some authorities holding the proportion 16 20 25

Thus Kaiyata on Patanjali 1 1 9 517 says —

दुत श्लोकमृच बोच्चारयति वक्त्रि  
नाडिकाया यस्या नव पलानि स्रवन्ति  
तस्या एव मध्यमाया त्रैता द्वादश पलानि  
स्रवन्ति । नवाना त्रिभागस्त्रीणि पलाणि  
तदधिकानि नव द्वादश सपद्यन्ते । विलम्बि  
ताया तु त्रैता षोडश पलानि स्रवन्ति ।

For the three *virtus* cf Katya yana V 4, 5 on Panini 1 1 70

and V 1—5 on Panini 1 4 109 with Patañjali on it For the conception of *vitti* in modern phonetics see Sievers, *Phonetic* 639 p 231 For details see Wackernagel *Altind Gr I* p, 280

Grammarians prescribed the use of these *vittis* under different conditions According to RPr XIII 49, *quick* speech should be used in Vedic recitals, *intermediate* in business and *slow* during instruction

When the question of determining the standard of quantity arose the *intermediate* speech was selected as the basis, because presumably it represented ordinary conversation For details see Siddhesvara, *Critical Studies* etc p 172

- 34 The pause between two individual sounds had a duration of very infinitesimal time Cf Vyasaśikṣā 'vīramo aṁnyor madhye' pyānu kalopyasumyuto which attributes a quarter of a *mora* to the hiatus between two individual sounds Kulīnīnayāśikṣā contests this view Cf Siddhesvara, *Critical Studies* etc p 186

Anu the minimum standard of quantity was called *anu* which could not be perceived by the senses Cf 'indriyavisīṣṭo yosā vanurityucyate budhaiḥ Śambhuś The Lomāśīśikṣā (ŚS 462) compares the *anu* to a particle reflecting the sun rays -suryāśmī pratikāśa kṛnikā yatra drśyate |

anostu tat pramāṇam syān matra tu caturānava|| Next to

this comes *paramanu* which is just perceptible (cf Vyasaśikṣā, 'matradham vyaktamatrikam') See also VPr I 61 (*paramanavardhamatra*) Next to *paramanu* comes *matra* The quantity of a *mora* was compared by Vyasa śikṣā to a snap of finger, by the Nirada Ś to a twinkling of the eye by same authorities to a flash of lightning, and by the RPr to a note of the woodcock Cf S Varmā, *Critical Studies* etc p 177

'Rgvīramah padavīramo vivrtti vīramah samānapadavivrttivīramāstrimtro dvimatra ekamatror dhamaṭi ityanupurvyena|| TPr XXII 13 Cf also YvS 11 12

- 37 (a) The *versepause* is of three *moras*, that is, the quantity of the pause at the end of a verse is of three *moras* 'ubha vajasya satye huve vam |' Our treatise (37) seems to declare the quantity of this pause only two *moras*
- 36 (b) The *pada pause* is of two *moras*, of the pause of two *moras* in Pada text, between the padas the example is 'ise tvā, uṣe tvā Our treatise declares only one *mora* As for the *aragrahapause* it seems of two *moras* according to the TPr while RPr (I 28) and VPr (V 1) declare it to be of one *mora* This well accords with our treatise (36)
- 35 (c) Pause for hiatus is of one *mora* 'sa idhanah, ta enam, ta ismat' Our treatise (35) declares only half *mora* between the two vowels, be they short or long This accords with RPr II 4 which

prescribes half a *mora* for vivrtti( = svarantaram) Uvata is more specific on this point He says —

‘tatrayam vivrttervibhagastri prakarah | ubhayato hrasva pada matrakala | pra rbhubhyaḥ (RV 4 33 1) | ekato dirghardhamatra kala | nu ittha (I 132 4) | ubhayato dirgha padonamatrakala | ta im vardhanti (I 155 3) | But of the peculiar statement of Kaiyata, 1 1 4 201 which seems the basis of the following statement of Iliottop—‘yattu pratisakhyantaram rdhamatrovagrahaḥ iti tatttu sarvatra samhitayamardhamatirakala sya sattvat tatotirikto’ rdhamatra kalo’ vagrahestityevamparamatir pratisakhyayoravirodhah’ Kaustubha 1 1 4 139 He is wilfully overlooking here the sharp differences that existed between the Pratisakhyas, and in fact it was these differences that led to the composition of so many Pratisakhyas (=pratisakham bhavam)

(d) Pause for hiatus in the interior of a word is of half *mora* ‘praugam’ The commentator quotes a couple of verses on TPr XXII 13 laying down four subdivisions of the pause of hiatus, and assigning them different quantities that between a short and long vowel is *vatsanusriti*, and is one *mora* long, that between a long and following short is *vatsanusarin*, of the same length, between two short vowels, ‘*pakavati*, three quarters of a *mora*, between two long vowels, *puprika*,

a quarter *mora* only Compare it with Uvati’s remarks on RPr II 4, quoted by S Varma in Critical Studies p 186

As regards the nature of hiatus, the commentary on Vyasa śikṣa, ‘viraṃah tustimbhutih kalah syat’, defines it as a ‘time of silence’ But this goes against the Indian theory of continuity of sounds so strongly maintained by Patañjali (on P 1 4 109) and others Nor there is any proof to presume that the hiatus was accompanied by a glottal stop By hiatus then the ancient grammarians may have meant a glide between one sound and another, and this is in a way confirmed by RPr II 4 which assigns only a quarter of a *mora* (time of a *vara bhakti*) to the hiatus For details see S Varma, Critical Studies pp 185-187

39 Bhakti = division of, saman See Laty, VI 1 14, Drahy III 4 12, Simon PpS 52’

The chants of a saman are in a mode or modes, and, therefore, could only be sung in unison At the sacrifices, the Sama veda priests whose business it is to perform the musical part, do not sing in unison except the *nidhana* or finale which consists usually of one, seldom of two syllables The rest of the chant is divided into sections of which the first is —

(I) Himkara the syllable *hum*, (which so often occurs in the Saman, was called originally, as the Brahmanas prove,

'hinkara' But Ārseyabr In  
troduction XI VII) is sung by  
all priests (Sayana SV p 54)  
or by three singers (Sayana  
on PVB II 1 1)

(II) Prastava. It is sung by the  
Prastotr. It is dealt with in  
general part (PVB I 3-13)  
and in a special one (I 34-35)

(III) Udgitha. It is sung by  
• Udgatr

(IV) Pratihara. It is sung by  
Pratihatr. It is dealt with  
in general part (PVB I 36-  
1 62) and in a special one  
(I 63-2 81)

(V) Upadrava. It is sung by  
Udgatr

(VI) Nidhana or finale is sung  
by Prastotr, Udgatr and Pra-  
tihastr. For the various kinds  
of nidhanas see Say on PVB  
X 10 1. Nidhana is dealt  
with in a general part (PVB  
2 82-110) and in a special  
one (2 111-120)

(VII) Pranava. The syllable Om  
the real Bhaktis are five i.e.  
prastava, udgitha, pratihara, upa-  
drava, and nidhana. For the  
theory of Bhakti according to the  
explanation in the Pāṇcavidha  
sutra cf. The Vedic Chint  
pp 58-70 and Simon PpS 522  
See also B Fiddeson Ritualistic  
Dadism Acta Orientalia V  
4226 p 185

40 Cf RPr I 20, CA I 59, VPr  
I 55, 56, and TPr I 33 which  
makes r and l, the standard of a  
short vowel and Panini 1 2 27

which makes u u and u 3 the stan-  
dard of short, long and ultra long  
vowels RPr XIII 50 attempts  
to fix the length of the short, long  
and ultra long vowels by com-  
paring them with the cries of  
certain birds, a fact implied in  
Panini 1 2 27 Cf 'kukkutarute  
ukta ekadvitrimati itva prasiddh  
erakaradayo noktaḥ Nagesa ŚŚ on  
this sutra. The idea underlying the  
grouping of sounds into short, long  
and ultra long was supposed to  
be duration Cf ŚŚ 379

41 Śvaritavivṛta. It should be noted  
that the Ganas are not accented in  
the ordinary sense of the word,  
or like the other Vedas, but that  
the marks which form such a pro-  
minent feature in the text are  
actually musical notes

They are seven and their names  
differ. Samavidhanbrahmana (I  
1 8 5) gives *krusta*, *prathama*,  
*dvitya*, *tritya*, *caturtha*, *pañcama*,  
and *ṣaṣtha* or *antya*. These corres-  
pond to the *śadja*, *ṛṣabha*,  
*gandhara*, *mādhyaṃ*, *pañcama*,  
*dhaivata* and *nisada* of usual  
Indian music, but in reverse order,  
i.e. the first note of the Hindu  
music is the fourth of the Sama  
priests and the scale ascends the  
reverse of the scale of the last.  
In S India the names of these  
Prakṛti Notes are *prathama*, *dvi-  
taya*, *tritaya*, *caturtha*, *mandra* (5th,  
cf Burnell's note in Arbr XLIII)  
*anuvarya* (6th) and *atuvarya*  
(7th). Besides these there are seven  
others which indicate constantly

recurring groups of notes These are —

(1) *Preṅkha* which adds two *moras* to the preceding syllable and ends with the second *svara*. It is marked  $\bar{2}$ . For the conformity and discrepancy between the *Purvagana* and the *Uttaragana* with reference to the use of the sign  $\bar{2}$  see *Vedic Chant* pp 44-47

(2) *Namana* it consists of the first three notes (i.e., one, two and three)

‘*pranataṃ tat svarita caturthadimandrantam* (Comm on *Shpbr* II p 20) indicates that there is a difference between *namana* and *pranata*

(3) *Karsana* see note on 46

(4) *Vinata* is marked by *vi* or *v* and consists of 1 and 2, where *Vinata* occurs in the *Gramageyagana* *preṅkha* is put in the *Ūha*. For the significance of *vinata*, cf. *Vedic Chant* pp 45-46 *Simon PpS* 522

(5) *Atyutkrāma* 4565 This *vikṛiti* is an embellishment

(6) *Samprasāraṇa* 2345 This also is an embellishment

(7) *Abhigita* this consists in a repetition of the note with a short *a*, it appears to be marked in the *Bibliotheca Indica* ed by 7 See *Bur Arbr* XLLV

*Svarita mandrasvara* Cf *N* on *PpS* 1 2 ‘*svaritaśābdena man*

*drasvara ucyaṭe*, on 8 232 ‘*svaritasvarantam = mandrasvarantam* But the Comm on *Shpbr* II p 20 *vinatam tatsvaritacaturthadimandrantam* shows that *svarita* is the third See also *Whitney* on *1Pr* XXIII 16 For *vinata*, *pranata* and *abhigita* see the comm on *Shpbr* II p 20 —

Āreikasamhitayam sarvātravīṇamitāṇi punarapranamitāṇi akṣarāṇi pāṭhitāṇi, atra gaṇavidhau kvacit kvacidvinamitāṇi prānamitāṇi ca geyāṇi | vinamitā śābdena vinatam prānamitāśābdena prānatam | vinatam prathamādī dvitīyāntāṇi prānatam tat svaritacaturthadimandrantam | abhigītam dvitīyādīprathamantam tathā vinatapranatīyorante rdhamatṛā nicēṇa svareṇa bhavatyuccēpyardha dirghe hrasve’rdham||

(b) For the *Sāman* tones and sounds of animals see *NarŚ* which connects the music with the sounds of animals It runs —

sadjam vadatī mayūro gavo,

rambhantī carśabham |

ajavikē tu gandharu,

krauñco vadatī madhyamam |  
pūspasādharaṇe kale,

kokila vaktī pañcamam |

asvatu dhāvataṃ vaktī,

nīśadam vaktī kuñjarah ||

*SS* p 407, also *Samgītaratna* kara 1 3 48 Here the author of the *Śikṣa* is perhaps analysing the microcosmos viz the common sounds of animals with the microcosmos viz the tones of the human gamut For details cf *Simon*

PpS Einl, S Varma, Critical Studies Chapter X (The Nature of Accent)

(c) Saman tones and the accentuation of the spoken language —

Burnell in the Introduction to his Arbr (XLII) does not see any appreciable connection between the Saman tones and the accent. Simon on the other hand, is inclined to believe that there was a clear connection between the two (PpS 524). The Indian commentators put together the *svaras* of the Chandogas and the accent of the spoken word. Cf. Uvata on RPr XIII 44, the Comm on PpS 1 2 *svaritaśabdena manāha svaranucyate*, on 8 232 *svaritasvarāntam = manāhasvarāntam* on 8 232 *udattatvadrdhe svarah*. See also the four ślokas from Āyanyakastobha quoted by Bur in his Introduction to Shpbr XIX. The Author of the Vedic Chant (39-41) has instituted a comparative study of (a) monominal stobhas consisting of two syllables (b) the polysyllabic monominal stobhas and (c) stobhas which consist of phrases, and has arrived at the conclusion that "there is in principle a connection between the word accent and melodic movement of the SV

42 Cf RPr I 27

43 There is no discordance among the Pratisakhya upon this point. Cf RPr I 29, CA I 61, VPr I 57, 1Pr I 37. Ajataśatru also declares two matras for dirgha

44 Note the use of *vrddham*. Our treatise nowhere uses the term *pluta*. See RPr I 30, CA I 62, VPr I 58, TPr I 36. Ajataśatru says that a *vrddha* syllable = 3 matras. For details see Bur Shpbr XX. In the chant there was an emphasis on *vrddha* syllable.

45 For *vaivavya* cf. VIVrti on 53 — 'vaivavyam coccanicamśayormadhyesphutaśabdadubhayasadhara nam na svarantaram etc

46 A vowel is a syllable. Cf VPr I 99, RPr, XVIII 32 which states explicitly that a vowel, whether pure or combined with *anusvara* or combined with consonants, is a syllable. See also RPr I 19 that both the short and the long vowels are syllables. On the Vartika 'varnam vahuh purvasūtre' Patañjali states 'athavā purvasūtre varnasyāksaramiti sañjñā kṛyate MBh 1 1 2 131 Kaiyata glosses it with *purvasūtre | vyakaranantare 'varna aksaramiti' vacanat varnā aksaram* is not found in RPr XVIII 32, VPr I 99, CA I 93 and our treatise 46. But we know from Bhattara Harichandra that the Aindra grammar used the term *varna* instead of *aksara* and that this grammar opened with the sutra "atha varnasamuhah" Cf his Nyāavyakhyā, Sutrasthanam (Caiaka p 58 just published) which runs —

śastresvapī 'atha varnasamuhah' iti Aindra—vyakaranasya | 'athato dharmam vyakhyasyamah' iti

Vaiśeṣikadarsanasya ca' and so on I suspect here that Katyāyana Patañjali, Kaiyata and their followers are referring here to Aindra Vyākaranasūtra and we may not be very far from the mark if we assume that *pravasuti* here stands for *prathamāsūtre*

Both the RPr and the VPr place this rule at the head of the rules for syllabication Cf Uvata on RPr I 22 —

evam istau samanīksarāṇi (1 1) ityadina varṇasamānāyāmanukīṇāmya tathā 'sarvāḥ seso vyañjanāṇi (1 6) ityadina vyañjanāgataḥ sañjñāḥ kṛtvā anantaram—oṣṭh-svīranam (1 17) ityadinakṣarāgataḥ sañjñāḥ kṛtvā adhunākṣaravyañjanasamīkarsa kim kasyaṇāmityetānnirupanayāha 'anusvāro vyañjanam cakṣaraṅgam, iti|| Our treatise on the other hand has already shown the rules (see also CA I 55-58) for syllabication probably because it thinks that the difficulty about syllabication arises with regard to the consonants and *anusvara* alone and not with regard to the *akṣaras* i.e. the vowels. One difference more in RPr and our treatise. After defining *hrasva* by 1 17 and *longha* by 1 18 the RPr defines *alsava* and then states —

gurunī dirghāṇi, (20) tathetareṣāṃ samyoganusvāraparāṇi yāni (21) | Note also the order in RPr XVIII 32-44. In this order the ultra long vowels and *l* are not

mentioned and hence they can only be implied as Uvata does on RPr I 19. But our treatise does away with this difficulty by including the definition of *pluta* in 44. CA I 93 ( *svāro kṣaram* ) also does not serve the purpose of an introduction to the rules for syllabication but according to Whitney may be regarded as a virtual precept that the accentuation, which in litter rules is taught (cf Uvata on RPr I 19 tantantare etc), extends its sway over the whole syllable, or on the other hand, that the accents which are declared to belong to syllables, affect specially the vowels. This explanation of Whitney is not peculiar to CA alone, but it applies to other Pratisakhya as well Cf *ta ucyante akṣarasāyāḥ* lPr 3 1-2 (Uvata on I 19) and our treatise 46 which will just open the treatment of accentuation in (51) the 7th *dasaka*, and this is hinted at by our Commentator who says —

kṛto varṇopadeśa samānya (in the 1st Prap) prthaktvena (40 45) kṣarapūribhasāya (46) nvartho dharmo kṣarajñāne (omit *virama*) akṣaraparimāṇasambandhatatirodḥatānighatau and so on

In *akṣaraparimāṇa* *parimāṇa* = *lala* cf Whitney on lPr XXIII 2 *dvīsvārāḥ parva* the melody between the *dandas* (a bar indicating *virama* is called a *parvan*). The lengths of the *parvan* are widely divergent Cf the Comm on ShpBr II p 15 which runs —

'yato ganavidhau kutracid  
ekaksaravasanam, yatha—'agna a  
yahi vi' ityasyam:ci (1 1) giya  
mane samni samarambhe | dvya  
ksaravasanam parva yatha—'o  
gna | titha udutyam jataveda  
sam (1 31) ityasyam giya mane  
samni 'ja' subde ekaksaravasanam  
parva | atraiva samarambhe trya  
ksaravasanam ca | and so on  
According to Burnell the bar of  
division (=parvan) marks the  
notes to be sung with one breath  
For details see Vedic Chant pp  
43-50

Udghata—uccibhava Cf 'matra  
laksane trividha udghato  
'vyadamat aurcau ho  
prabhritini | vyadato ya  
—i | matau huva—i |  
rcau ho |

Nighata—sinking of a tone 'ni  
hanyate nico bhavati  
PpS X 46, 'nihanyate  
mandrasvaram bhavati' ||  
Abhyudghata is opposed  
to udghata Cf Simon,  
PpS p 520

Pratyutkramah the moving for  
ward of a note to a higher note,  
*pratyutkramati uccasaro bhavati*  
N on PpS 5 74 *pratyutkrantah  
urdhvam gatah* VI 45 It is of  
eight kinds —

- 1 From the sixth to the fifth  
note <sup>5</sup> ra 6 3 6 n
- 2\* From fifth to the fourth  
<sup>5</sup> su 4 ra
- 3 From fourth to the third  
<sup>4</sup> ta 3 m.

- 4 From third to the second  
<sup>3</sup> hi 2 3 4 <sup>5</sup> si
  - 5 From second to the first  
<sup>2</sup> ho 1 i | <sup>2R</sup> gne <sup>1</sup> ra |
  - 6 From fifth to the third  
<sup>5R</sup> pa | <sup>3R</sup> <sup>2R</sup> avna |
  - 7 From fifth to the second  
<sup>5A</sup> priya 2
  - 8 From third to the first  
<sup>3</sup> <sup>2</sup> puna 3 1  
For details see Simon, PpS  
p 521
- (a) The numbers 1-6 indi-  
cate the pitches of a down-  
ward series of tones. The  
tones 1-3 are high com-  
pared with the tones 4-6
  - (b) Replacing the pitch 1 by  
2 in a melody is called  
*nicatva* (Simon, PpS 614)
  - (c) The numbers over the  
syllables are the *Prakṛti*  
tones i.e. the essential  
tones of the melody, those  
in the letters are the  
*Vikṛti tones* i.e. orna-  
mental tones
  - (d) Where there is a group  
of notes and a number  
over each one, these up-  
per numbers give the  
length in matras, e.g.  
<sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup> <sup>1</sup>  
va 2 3 4 5
  - (e) The length of the note  
depends on the vowel,  
and not on the length  
of the syllable according



to prosody, thus in *citra*  
the first note is short  
The last note in each  
*parvan* is always *vrddha*  
Bur Arbr XLIV

Abhigita 'dvitiyadh prathamam  
mantyam | abhigite ardhamatra  
dvitīye prathamē adhyardha |  
stomam rudraya pinvo ukūh  
(1 156) | stomam rudra (a abhi) |  
pa pinvo (o abhi) |

N on PpS 5 32 and 281 See  
also the Comm on Shpbr (p 20)

According to the above the  
*abhigita* tone consists of two tones  
It shows the union of the second  
tone with the first tone in the  
same syllable, of which the second  
tone is worth half a matra the  
first tone having an additional  
half matra (*adhyardha* = 1½) Jñ  
nendra on Pāṇini V 1 28 Bur  
Shpbr XIX) For details see  
Simon, PpS 517, 592

*Vrddhih* emphasis See note  
on 68

*Karsana* extending or pro  
longing down the scale It is  
occasionally applied to the fifth  
note indicating that it is drawn  
or produced beyond the *mantra* Cf  
'kṛsyate kṛsṇam bhavati' N  
on PpS V 810 This is either  
up the scale marked ∨ or down  
marked ∧ and includes all the  
notes between those marked See  
Arbr XLIII

*Karsana* is of five kinds —

- 1 The *karsana* upto the second  
tone <sup>1</sup>ba 2 rhiṣo

- 2 The *karsana* upto the third  
tone <sup>2</sup>va 3

- 3 The *karsana* upto the fourth  
a 2 3 4

- 4 The *karsana* upto the fifth  
<sup>1</sup>sita sru 2 3 4 5 ta 6 5 6 1

The Comm on Shpbr p 19  
runs —

pañca svarāḥ karsanālaksitaḥ |  
karsanālaksanām Chandogoparī  
śiste udahrtum | pañcavidham  
karsanam aditīyakarṣanam atitī  
yakarṣanam acutīthakarṣanam  
amandrakarṣanam mandrascatīsva  
ryatkiṣyā itī | ya eva svarāḥ  
prathamadarabhyā (te) sa eva a  
atīsvaryat kiṣyate samyak svarāḥ |  
vatha vacīsthe (1 269) sa ta sru  
2 3 4 5 ta 6 5 6 1

See also Simon, PpS 519, Vedic  
Chant p 44

Astaksarena the R̥ hat and R̥  
thantara are cattle, (the first)  
eight syllables of the first verse  
he (the Prastotr) takes as prastava  
See note on 39 See Caland PVB  
p 149

Dvyaksarena the first two syll  
ables of the last two verses he takes  
as prastava See Caland

Daśaksarena they make (chant)  
in the middle a finale of ten sylla  
bles For *mdhana* see note on 39  
See Caland, PVB p 175

47-48 Cf RPr XVIII 32 and the  
note on 46

49 Cf RPr XVIII 38, 39

50 Cf RPr XVIII 41

## ACCENTUATION

51 The subject of accentuation is treated in our treatise in a meagre way. What is given is just sufficient to construct the Samhita from the *Pada* text. For a detailed treatment of the accentuation in Saman of the first two Prapathkas and the first six Dasakas of Samatantira. In the following treatment of accentuation I have copiously drawn from Whitney. For the detailed treatment of the accentuation in the SV of Rktantra viviti.

Our treatise does not define the three terms *udatta*, *anudatta* and *varita*. The CA I 13, the VPr I 108, 109, TPr I 38-39, and Panini 1.2.29-30 precisely agree in their description of the *udatta* and *anudatta* accents. The RPr III 1 is more profound. As for the *varita* they all virtually agree in spirit, though not in form. The TPr I 40 and Panini 1.2.31 call it a *sumahara*-combination of acute and grave, the VPr I 110 states that a syllable possessing both the other tones is *varita*. The RPr III 2 says that a syllable is *varita* into which the two other tones enter together. CA I 16 agrees with this definition. The three Skt accents *udatta*, *anudatta* and *varita* precisely correspond in phonetic character with acute, grave, and circumflex.

52 That is, when two simple vowels or a vowel and a diphthong coalesce and form a single vowel or diphthong, in case either of the two was acute, the resulting syllable is acute. The rule is a general one and suffers exceptions which form the subject of rules (57-58), namely that *e* and *o*, when they absorb a following *a* become *ē* and *ō* and that *i* and *u* become *ī*. The corresponding rules of the other treatises are RP III 6, VPr IV 131, IPr X 10 and XI 10, CA III 66.

53 *śvarita* is nothing but a combination of *udatta* and *anudatta* and its first half mora which is *udatta* is called *śvarita*, the rest being *pracaya* of the Chandogas. Cf —

अत ऊर्ध्वं प्रवक्ष्यामि द्व्यधिकं तु स्वरत्रयम् ।  
उदात्तश्चानुदात्तश्च तृतीयं प्रचयस्वर ॥

Naradīś 1

This will be clear from the following Viviti on Rktantra which is available in parts only. It reads —

अथाद्याधमात्राया एवोदात्तत्वं स्वरितं चाह “आद्यार्धमात्रा स्वरितमिति ।” तस्य वृत्तिः । “आद्यार्धमात्रोत्सङ्गा भवति तत्स्वरितं नामेति” । वर्णस्यार्धमात्रा उत्सङ्गा भवति । उदित्यनुवर्तते उदात्तमुदिति विधानात् । आद्यार्धमात्रा उदात्ता भवतीत्यर्थः । उदात्ताद्यार्धमात्रा स्वरितम् इति वचनात् आद्यार्धमात्रोदात्ताश्च एव स्वरितं नाम । नानशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरितं

(स्वरित) मिति प्रसिद्धं तदुदात्त एव स्वरित  
मिति व्यवहियते । नष्टुदात्तानुदात्तप्रचयस्वर  
त्रयव्यतिरेकेण स्वरित नाम स्वरान्तरमस्ति ।  
अवशिष्टार्धमात्रानुदात्त । प्रचयस्थानत्वात् । स्वर  
प्रचय इत्यर्थः । तदुक्तं नारदशिष्यायाम् —

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।

उदात्तश्चानुदात्तश्च तृतीयं प्रचयस्वर ॥

इति । 'अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु  
स्वरत्रयम्' इति प्रतिज्ञाय तृतीयं प्रचयस्वर इति  
उपसंहारात् स्वरित नाम स्वरान्तरमुदात्तानुदात्त  
प्रचयव्यतिरेकेण नास्तीत्यर्थः स्फुट एव ।  
तर्हि स्वरितव्यवहारः स्वरान्तरत्वाभावे निरा-  
लम्बन स्यादित्यत आह —

य एवोदात्त इत्युक्तं स एव स्वरित स्वर ।

इति । अवशिष्टाशस्तु स्वरप्रचय इत्यत आह —

प्रचयं प्रोच्यते तज्ज्ञैः न चात्र स्वरितान्तरम् ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति ।

उदात्त एव स्वरित इति विधानात् । अर्थोदवशि-  
ष्टाश स्वर प्रचय इति । तज्ज्ञैः स्वरितस्वरूपज्ञैः ।  
उदात्त एव स्वरितशिष्टाश स्वरितोत्तरप्रचयत्वात्  
स्वरप्रचय इति व्यवहियते । अत्र तज्ज्ञै-  
रित्यनेन ये स्वरितमिति स्वरान्तरमस्ति तेन  
साकं स्वरचतुष्टयम् ऋक्षवप्यस्तीति वदन्ति ते  
तदज्ञा इति । स्वरितस्वरूपाज्ञा इति वचनमेव  
तान्निन्दति । तद्व्यक्तस्यैव वर्णस्योच्चनीचात्मक-  
त्वं कथमित्यत आह —

उच्चैर्वर्णस्वरो नीचः स्वरतो द्विधा स्मृतः ॥

इति । मात्रको वर्ण एवैक आद्यार्धेनोच्च  
इतरार्धेन नीच इति । स्वरत उच्चनीचस्वरभेदतः ।  
द्विविधः स्मृत इति । ऋक्षतन्त्रकारादिभि-  
स्मृत इत्यर्थः । यदि च स्वरित नाम स्वरान्तर-  
मस्ति तदोच्चनीचप्रचयानामिव स्वरितप्रदर्शन-  
स्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चातु-  
स्वरीयात् स्थानचतुष्टयम् —

द्वितीयाद्यास्तु मन्त्रातास्तैत्तिरीयाश्चतुःस्वरात् ॥

इति वचनात् । नष्टस्माकं स्थानचतुष्टये  
स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तरा-  
भावे तस्य स्थानाभावे च वचनान्तरं यथा —

उच्चादुच्चतरं नास्ति नीचाच्चीचतरं तथा ।

वैस्वर्ये स्वरसज्ञायां किंस्थानस्वर उच्यते ॥

इति । उच्चादुच्चतरं स्वरितमित्युच्यते वा  
नीचाच्चीचतरं वा तदुभयाभावात् । तस्माद्  
वैस्वर्ये स्वरसज्ञा । विस्वरत्वेनोच्चारणमेव विस्वर  
इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचाशयो-  
र्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं  
येन स्थानमपि तस्य स्यात् । तदुक्तम् —

उच्चनीचेऽथ यन्मध्ये स्वरसाधारणः स्मृतः ।

इति । अत एव न स्वार स्वरसज्ञायां प्रतिजा-  
नाति शैक्षिकक्षिप्तिकोऽपीत्यर्थः । ऋक्षतन्त्र-  
कारतद्व्याख्यातृभिः स्वरितस्योच्चनीचव्यति-  
रेकेण स्वरसज्ञाकरणभावात् । स्वरितस्य स्थाना-  
न्तरसत्त्वे द्वयन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् ।  
तथात्वे —

एकान्तरस्वरोऽनृक्षं गाथासु द्वयन्तरं स्वरः ।

सामसु त्रयन्तरं विद्यादेतावत् स्वरतोन्तरम् ॥

इति वचनविरोधः स्यात् । गाथासु  
यजुषु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमान-  
त्वात् द्वयन्तरः । अस्माकं स्थानत्रयत्वेन त्रिकस्वर  
एकान्तर एव । तस्मादाद्यार्धमात्रोदात्त एव स्व-  
रितः । न स्वरित नाम स्वरान्तरमस्तीति ।

For a partial correspondence, of  
VPr I 126, TPr I 41, RPr III  
4, CA 1 17, Panini 1 2 32  
These treatises are unanimous in  
declaring that the *ardhamatrā*  
(=half a mora) of a *svarita* is  
*udatta*, or to be more explicit,  
the succeeding low tone starts

higher than even the preceding high accent, a phenomena, the like of which has been noted in Sechuana, an African language by Prof Daniel Jones (Sechuana Reader p 37) The wording of the rules is clear and the mention of *matra* makes it quite patent that the authors here imply only half a *mora* and not the half syllable. But the commentators on these treatises have tried to explain *ardha matra* by half the syllable (i.e. in short *svarita*  $\frac{1}{2}$  *mora* is *udatta* and  $\frac{1}{2}$  *anudatta*, in long 1 *mora* *udatta* and 1 *anudatta*, in ultra long  $1\frac{1}{2}$  *mora* *udatta* and  $1\frac{1}{2}$  *anudatta*) Now, if the authors of the corresponding rules really intended to convey the sense, these commentators put upon them, we would have had *achtorrdhamudattam* instead of *matrarrdhamudattam* in CA, *svaardham* instead of *svarardhamatram* in VPr *yavardham* instead of *yavadardham* *hrasvasya* in TPr, and above all Panini who believed in —

‘ardhamatralaghavena putrotsa  
vam manyante vaiyakaranah’ would never have used the word ‘hrasvam’ in 1 2 32, (cf Pat ‘ardhamas va śabdo’ *ardhamatrarudhah*’, and Harī —

‘pramanameva hrasvada,  
vanupattam pratiyate’ |

VakyaP II 309 10)

—where Kāśikakara (cf 1 2 32) and Bhattoji (cf SK, Manorama, and ŚabdaK on 1 2 32) following

the commentators on Pratisākhya assert that in Panini 1 2 32, the word *hrasva* is redundant and *ardha-hrasva* means half the syllable

RPr III 4 *tasyodattatarodattadardhamatrarrdhameva va* clearly lays down an option between half a *mora* and the half of a syllable, but even so clear a construction as this, has been wilfully mishandled by no less an authority than Bhattoji who following his own Śākha says ‘ardham veti dirghabhipriyam’ and the ŚR glosses it with ‘etau pakṣau vaikalpikavityapastam | va śabdastu padapurāṇayeti bodhyam’ | But this is simply absurd will be shown by a quotation from Svarastakā, a ms work in the Library of Mysore (1024) which confirms the fact of option between the two views. It runs —

svaitasyaiva purvardha,

mapare tu manisinah |

abhi-varyaiva purvardham,

niyacchantyeva compitam ||

and so on. For a similar farfetched statement of Kaiyata and Bhattoji cf my note on 35

In fact, these niceties seem to have been a matter of pretty pure theory, and there were certain Sakhya (cf Vajasaneyi) who took the half of the svarita syllable as *udatta* and the other half as *anudatta* but this view is not supported by the wording of the Pratisākhya

For the observation that the

first half mora of the svarita was higher than the high accent, cf S Varma, Critical Studies pp 161 162, for a detailed discussion on the relation of accent with musical notes, cf Burnell, Arb. XLI XLVIII

- 55 This is the rule prescribing the *enclitic svarita* i.e. a svarita arising in an unaccented syllable which is preceded by an acute, and not again immediately followed by an acute or circumflex. The RPr III 9, 10, and CA III 62-63 subdivide the enclitic circumflex into two forms the *taurovyāṇana*, where the circumflexed syllable is separated from the acute by one or more consonants and the *pāḍavṛtta* (the RPr calls it *vavṛtta*) where a hiatus intervenes. The VPr I 117-119 and the IPr XX 6, 7 teach the same thing. But the former distinguishes under the *taurovyāṇana* a subform *taurovirāma* (having a pause between) as occurring when the acute is parted from its enclitic circumflex not only by consonants but by the *avagraha*, or pause which separates the two parts of a compound word. Thus in *prajāvat* the enclitic accent of *vat* would be the *taurovirāma* while in *prājanam* that of *nam* would be the *taurovyāṇana* simply. The *taurovirāma*, then would occur only in the *Pada* text. The TPr does not note this pada accent, but allows the name *taurovyāṇana* only to a circumflex which follows

an acute in the same word if the acute syllable is a final, and the circumflex an initial the latter is to be denominated *pratihata* XX 3 thus in *tatra*, the enclitic svarita of *tra* would be *taurovyāṇana*, in *tat te* that of *te* would be *pratihata*. The practical importance of these numerous subdivisions of an enclitic accent seem of little importance and our treatise does not notice them. But Naradaśikṣa agrees with VPr when it states --

udattipurvam yatkiñcit,  
chandasi svaritam bhavet  
est sarvabahuśvaras,  
taurovyāṇanamucyate ||  
avagrahāt param tatra,  
svaritam syadanantaram  
tirovirāmam tam vidyāt,  
udatto yadyavagrahaḥ ||  
svare cet svaritam yatra  
vivṛtta yatra saṁhita  
etat padantavṛttasya  
lakṣaṇam śāstracoditam ||

- 56 This svarita is called *ksapra*. The term comes from *ksipra* 'quick hasty' and marks the sandhi as one in which there is a gain of time, or a hastened abbreviated utterance of the semivocalized vowel. All the treatises viz RPr III 7, VPr IV 47, TPr X 16, CA III 58 state that in such a case, when the former element of the compound is acute and the latter grave, the resulting syllable is circumflex, and all-RPr III 10 VPr I 115, TPr XX 1 CA

III 58-apply to the circumflex, thus arising, the name of the combination, *ksaipra* Naradaśikṣa also teaches the same thing It runs —

i u varnau yadodattau  
apadyote yavau kvicit |  
anudatte pratyaye nityam,  
vidyat ksaiṣṛasya laksanam |

The *jatya svarita* precisely corresponds in origin and in quality with the *ksaipra* "The meaning of the term *jatya* is natural, original primitive The circumflex syllables to which it is applied are those which have that accent in their own right and always independently of the combinations of the sentence (Whitney) It is distinct from the enclitic in as much as it is preceded by an unaccented vowel or having no predecessor while the former invariably succeeds an acute This arises from the accented *i* or *u* after a conjunction of consonants ending with *y* or *v*, that is to say no syllable in Sanskrit has an independent circumflex accent except as it results from the conversion of an original accented *i* or *u*, short or long, into its corresponding semi-vowel *y* or *v* before a following dissimilar vowel' Whitney

Thus *kanya* represents an earlier *kanīa*, *svan* an earlier *su* and the like The *jatya svarita* then corresponds in origin and in quality with the *ksaipra* and differs from it only in period, arising in connection with the combination

of syllables into words, rather than of words into a sentence For the definition of *jatya svarita* cf RPr III 4, VPr I-111, TPr XX 2, CA III 57 and Naradaśikṣa which reads —

sayakaram savam vapi,  
aksaram svaritam bhavet |  
na codattam purastasya,  
jatyaśvaśah sa ucyaṭe ||

See TPr XX 2, which reads —  
"sayakaravakaram tvaksaram ya  
tra svaryate sthite pade' nudatta  
purve' purve va nitya ityeva janī  
yat

57 This is *praślista* or *praśleṣas varita* The RPr II 7 gives this name to all those cases of combination in which two vowels, or a vowel and diphthong, are combined together into a single vowel or diphthong A *svarita* accent arising in connection with such a combination is, by all the other treatises, called *praślista* The RPr III 8 says that a single teacher Manduka held that the *praślista svarita* arose in all cases of a *praśleṣa* combination, where the former element was acute and the latter grave, and it is well known that the Satapathabr follows this rule of accentuation throughout Panini VIII 2 6 also permits it, whenever the unaccented latter element is the initial of a word But this *svarita* is not at all of so frequent an occurrence as the general acceptance of this rule would show it to be, because all the Prātisākyas

agree in prescribing that a combination into which enters an udatta vowel is itself udatta (see 53), the acute element raising the grave to its own pitch. All however allow the exception which forms the subject of the rule (58) and all but the IPr allow also that, which is treated in this precept. Cf Naradaśikṣa —

ikaram yatra paśyeyuh,  
ikarenaiva samyutam |

udattamanudattena,  
praślistam tam nibhodhata ||

If the vowel *i* and *u*, both short, are fused together into a long vowel, this vowel has the praśliṣṭa svarita. The illustrations cited by the commentator accord to this. For further discussion on the subject, see Whitney, CA III 56

- 58 'udattamapadyate' does obviously mean *svaritamapadyate*. Svarita is implied, because there is no mention of udatta in the previous sūtra. Cf. note on 53

This is an *abhinihata* svarita. The RPr II 13 calls the absorption of initial *o* into preceding final *e* and *o* the *abhinihata* sandhi, while the VPr I 114 and CA III 55 apply this title to the resulting circumflex. The TPr XX 4 has for the same accent, the slightly different name *abhinihata*.

The VPr IV 59 and TPr XII 9 give rules for the occurrence of the *abhinihata* circumflex in connection with those for the absorption of initial *a*, and define and name the accent in I 114

and XX 4 respectively, when treating the general subject of accent. The RPr deals with both matters together, first prescribing the *svarita* in III 7, and then giving it its distinctive appellation in III 10. The Naradaśikṣa defines *abhinihata* thus —

e-o-abhyamudattabhyam,  
akaro nihitasca yah |  
akaram yatra lumpanti,  
tamabhinihitam viduh ||

- 60 In the commentary read 'uccā nuccasandhisucca eva karyah'
- 61 A grave following a circumflex has the tone of acute. All the other treatises RPr III 11, VPr IV 138 139, IPr XXI 10 CA III 71 lay down the same principle, saying also distinctly what must be taken as implied in our sūtra (and the CA III 71) that not only the single grave syllable which immediately follows the circumflex receives the acute utterance but those also, which may succeed it, until the proximity of an acute or circumflex (a rule not stated in our treatise but occurring in every other treatise, cf RPr III 12, VPr IV 140, IPr XXI 11 CA III 74) causes the voice to sink to the proper anudatta tone. The RPr and IPr use the term *pracaya* = accumulation, indefinitely extended number or series" in describing this accent.

It may be interesting here to note the rule of rise and fall of the voice in connection with the consecution of the accents, a sub

ject fully treated by all other Pratisākhya except that of ours. A syllable may be uttered in the three tones i.e. anudatta, the low or grave which belongs to an unaccented syllable, udatta, the high or acute, which is the proper tone of an accented syllable, and the svarita circumflex, which combines in it a higher and a lower pitch within the limits of the same syllable, and always results, as an independent accent, from the fusion of two originally separate elements, of which the one was acute and the other grave. A great complication however arises by the rule that in originally grave syllable, when it follows an acute, receives an enclitic circumflex that is to say the voice, when once raised to the pitch of acute does not ordinarily come down with a leap to the level of the grave but makes its descent in the course of the next following syllable. We should

thus say *a mat tran*. To this there is an exception, that the syllable which would otherwise receive an enclitic svarita remains grave, if an acute or circumflex comes next after it, the theory being that the voice prepares itself for rising to the acute pitch by sinking before it. Cf RPr III 9, VPr IV 135, TPr XIV 31, CA III 70.

There is yet another complication, and it is this that the unaccented syllables which follow a circumflex, although grave in value,

are yet pronounced at the pitch of acute. This grave accent with the tone of acute is called *pracaya*-accumulation. Cf RPr III 11, TPr XXI 10. Now the RPr III 23 declares that the first portion of a circumflex should be uttered not at acute pitch, but with a yet higher tone and its latter portion at acute pitch. Cf TPr I 41-42 also. This being the case, it is quite natural to suppose that the following grave syllables should run on at the same level, i.e. the acute pitch. But the grave, which next precedes an acute or circumflex is not of acute tone, but maintains its original character. Cf RPr III 12, VPr IV 140, 1Pr XXI 11, CA III 74. This is in brief the way of the rise and fall of the tone in the pronunciation of the consecutive accents. For details see Whitney, CA III 65.

63 In *Paṇḍita text* each word stands separate, and a Pratisākhyā gives rules for its conversion into the euphonically combined text. According to this precept the *paṇḍita text* seems fundamental and may be taken as the foundation of the *Samhita text*. Cf RPr II 1, TPr V 2, Yaska, Nir 1 6 1.

64 Euphonic alteration takes place in the *paṇḍas*.

66 Cf Panini II 4 71. In the compound a fullstop after 'ganasamasah' instead of after *ut*. With regard to the gana, cf 'dadhipayaadi gana' on Panini II 4 14 which runs *brahmaprajapati, śivavaśisravapau*



(vaiśvanarau Bur), skandaviśakha, parivratkausika etc See note on 128 In the comm put a full stop after 'bahuvricanam' For 'kaundinya of Panini II 4 70, and for the plural in *vanaspati* cf P II 4 12 In the sentence compound 'vyapeksa samarthva is implied

- 67 Atareya Āranyaka III 1 5 gives three definitions of Samhita (1) Samhita is the interval between two syllables This is indefinite, because it does not show the nature of interval and it suggests that the syllables in juxtaposition were independent units (2) Samhita is the interval by which the accent or the quantity of two syllables is distinguished This includes accent and quantity and is a more satisfactory definition (3) Samhita is a pronunciation of two syllables which are neither entirely separated nor united This suggests a sound view of syllabification and is practically correct See S Varma Critical Studies p 105 See Yaska, Nir 1 6 1, TPr XXIV 1-4, Panini 1 4 109 with Patanjali (= pūrah prakṛito yah samnikarsah samslesah paraspārena svaranam svararudhanam vyāñjananam sa samhita =) the union of separate words in euphonic combination The second Prapathaka (note that the first is a later addition) of our treatise, coupled with the first six rules of the third, has disposed of all matters of general

phonetic theory, and laid down such rules as apply to words in their independent form, and it now enters upon what is the chief function of a Pratisakhya i.e. the registering of these changes, which occur when the padas of disjoined text are put together in the form of Samhita This rule is an *adhikāra* applied to all what follows in the succeeding chapters Other treatise have equivalent headings, cf RPr II 1, VPr III 1, 1Pr V 1, CA II 1

- 68 (a) Cf Panini VI 1 125 The commentator cites *mini avyam*, *bhura indra*, *dharaya apah* as examples but in all these we find sandhi in the SV of Benfey, JS of Culind and the text of Stevenson and the commentator himself gives *dharayapah* as a counterexample on 71 Moreover, we find an example where the *pluta* undergoes euphonic alteration cf *tva* 3 *sya* I 129, 165, II 271, *kva* 3 *sya* I 142, *tva* 3 *dya* I 295 In five situations the *a* standing at the beginning of a pada is elided after a *pluta* vowel Cf *vidhe* 3 *smān* I 239 II 769 (JS has *vr̥dhe* 3 *asman*), *gīna* 3 *bhi* II 774, *vr̥dhe* 3' *mrtam* II 1195, *ayudhyo* 3 *smakam* II 1208, *hito* 3' *bhi* II 279 Sandhi takes place when *apluta* is followed by a *pluta*, cf *apsva* 3 *ntara* I 512, *abhyo* 3 *tasya* I 556, *ayatyuo* 3 *chanti* II 101, *hya* 3 *nga* II 288, 860, *abhya* 3 *rsan* II 408, *devatyā* 3 *madam*

II 508, śargdhu 3 śu II 927, śargdhyu 3 gradhanva II 1204 The exact ken of this suti may therefore be found somewhere else

(b) *Dirghatva* and *viddhi* syllables with a short vowel count for a short tone, those with a long vowel count for a long tone. For the sake of musical composition short vowels are often lengthened. Sometimes a long vowel is replaced by a short vowel. Cf. PpS VI 70-108. Besides the short and long tones there are the increased or emphasized tones, the *viddhis*. According to Burnell the last note of a *parvan* is always emphasized and, in fact, there is always found a lengthening of vowel or *ayibhava* (*ayibhava* or *ubhava* is the change from *i i e* into *ai* or *ai*, in the same way there is *irbhava* with the change from *i* into *ai* PpS VI

109-152) e <sup>3 1 2</sup> *vivave*

changes into *vi-itoya* <sup>1 2</sup> *ai*. Which syllables undergo this kind of *viddhi* is taught in PpS V 1-118, and herein perhaps lies the solution of the difficulty mentioned above. In *itoya* <sup>2</sup> *ai* *sandhi* does not take place, because the *ai* of *itoya* is *viddha* = emphasized, lengthened. There is no special notation for *viddha*.

The sign <sup>2</sup> over the syllable means a *dirgha* syllable, which according to Burnell is 'prolonged beyond the usual length, but apparently does not lose its character

of a long syllable'. The *dirgha* can be clearly distinguished from the *viddha* syllable. For details see *Vedic Chant* p. 43. For *viddha* in 44 cf. *Lomasī śikṣā* in SS p. 456 and S. Varma *Critical Studies* p. 180.

69 Cf. RPr II 56, VPr IV 87, IPr IX 16, 17, CA III 36, Pāṇini I 1.14

70 Cf. RPr I 70, VPr I 94, CA 1.80, Pāṇini I 1.15. Macdonell, *Vedic Gr.* p. 67, Wackernagel, *Altind. Gr.* I p. 326 note.

71 Cf. RPr II 61 with Uvata on it. The commentator cites here 'kṛtā vaso stotram haryata a avā' I 228 as an example. But we read in RV 10.10.1 *haryata avā* noted by Uvata on RPr II 74. Add to the list of examples *carkisada upo nu* I 196 (wanting in RV), *saca udyat* II 102 noted by RPr II 60. But our treatise does not seem to cover *piba imam* I 191 where *ai* does not stand at the beginning of a *pada*, but cf. 253, in which *ba-ai* is expressly given. *śraddha it* RV 7.32.14 has been noted by RPr II 59, but the same stanza occurs in SV with *śraddha hi te* I 280. Note also *josama indrah* II 1140 registered by RPr II 61. RPr II 66 provides for *eva ighni* RV 5.6.10. In the SV we find *sandhi* in such situations. Cf. *evam itaya* II 716. Other examples noted by RPr II 58-66 are not found in our *Samhita* and hence they are not noted by the commentator RPr II 67,

Panini VI 1 126 prescribe nasalisation for such uncontracted *i*, but this is singularly absent in our Samhita. Hiatus without nasalisation is seen in 1S III 1 11 5 and MS I 4 12 60 14 Cf Wackernagel, *Altind Gr I* p 315 Oldenberg, *RV I* 469

72 This is an exception to 69. For a corresponding rule, cf Panini VIII 3 33. In the comm read *kim vavapanam*, cf Bohtlingk on P VIII 3 33

73 Exception to 74

74 For corresponding rules cf RPr I 71 (rodasime RV 7 82 2 noted by RPr II 72 is not noted by R1) VPr I 93, CA I 75, 76 IPr IV 11, 15, Panini 1 1 11. The dual *i* or *u* never change to *y* or *v* nor is the former ever prosodically shortened, though the latter sometimes is. The dual *i* may remain even before *i*, e.g. *harīva*, but the contraction is written in *upadhiva* etc. noted in 75. Cf Macdonell, *Vedic Gr* p 65, Wackernagel, *Altind Gr I* p 321. But there is no provision for some *śauri adhiśritah* SV II 546 in our treatise while others note it, cf RPr I 72, CA I 74, Panini 1 1 19.

In TPr IV 1 the term *pragraha* = separated, implies that the vowel so designated is exempt from *sandhi*, while other treatises find it necessary to teach by a specific rule that the vowels declared to be *pragrahya* are not subject to euphonic alteration. Cf RPr II 51, VPr

IV 87, CA III 33, Panini VI 1 125. Our treatise does not even mention the term *pragrahya* and declares that such and such vowels do not undergo *sandhi*.

75 *Upadhiva* and *pradhiva* are not found in SV but are met with in RV 2 39 4. *Dampativā* occurs in RV 2 59 2. Clearly the rule is a later addition to our treatise. For corresponding rules cf RPr II 55, 72. Panini does not provide for such cases, while the *Vittikara* does, cf *Kaśika* on Panini 1 1 11 but he has been refuted by *Kaṣyapa* who forms these examples not with *iva* but with *va*, the by-form of *va*. Cf *Kaṣyapa* on Pat 1 1 11, *Bhattoji*, *ŚabdaK* on Panini 1 1 11, and *Jñanendra* on SK. *Acsandhi*, Macdonell, *Vedic Gr* p 65 n 12, 66 n 9.

76 In the sūtra *ayavave - a + e + o + iu + e* (= locative of *a*) *Nyune* = *antah padam*. Cf RPr II 35, Panini VI 1 114. The word also implies that *sandhi* is negated in those situations only, where the metre requires retention of *a* in other places the *a* is elided, though it may stand in the middle of a pada. Cf *pado' syehabhatvat* ArS 34 *pado' sya* 35. This clearly confirms the view of Whitney who says "if there is any rule or system of rules, determining the very various phenomena—which I cannot but seriously doubt—I have been unable to discover any trace of it" CA III 54. In the commentary

*navapare* is brought down from 75  
Cf Panini *avyapare* VI 1 114,  
RPr 'yakiradyaksaiam param  
vakiradyapi va bhavet' II, 35,  
VPr IV 73, though in another  
sense, of course RPr II 49 pre-  
scribes *pratyasāṅga*, and of all  
the examples cited on it SV has  
only one 'paravito atho' SV II  
252 = RV 9 39 5 On RPr  
II 50, *pantama vo andhasi* RV 8  
92 1 tallies with SV I 165 = II  
63 Compare also VPr IV 82  
84 CA III 54, Panini VI 1  
115, Benfey, SV *lind* XXXI

In the commentary 'trirakran  
tagrahanat' means trih—i.e. such  
examples are only three (a) *śaso*  
*avratam*, only once in I 298 (b)  
*sano avye* (twice, I 529, 532, in II  
601 529 is repeated) See note  
on 280 'Akranta grahanat may  
mean, *v* not joined with conso-  
nants that make it liable to *krama*  
=doubling (i.e. *v*, *r*) the *a* of *avye*,  
and *avratam* is therefore not elided

CA prescribe only two rules, II  
53, 54, with regard to this sandhi  
and thus makes short shift of a subject  
which occupies long passages of the  
other *Pratīśākhya*s (cf RPr II  
35-50 VPr IV 61 85, TPr XI  
1--XII, 8, Panini VI 1 115-121)  
and has cost their authors a vast  
deal of labour According to  
Whitney there is not in the whole  
work another so discreditable  
confession of unwillingness or in-  
ability to cope with the difficulties  
of an intricate subject For details  
about this sandhi in AV of

Whitney, CA III 54

- 79 Cf *go agrāya* RV 9 71 8 In  
the commentary we may read *go*  
*aśvam* | *go ajnam* | *go ajnikam* |  
Read *ajnikam* in 80-81
- 80 The scope of 79 80 and 81 is  
covered by one sūtra of Panini, cf  
VI 1 122 Note its bearing on  
the age of our treatise
- 81 According to Patañjali and other  
commentators Panini has not re-  
corded *gavaśvam* etc He on the  
other hand prescribes (VI 1 123)  
*avan adesa*, whereby forming *gava*  
*gram*, *gavajnam* etc The original  
sandhi of the compound *go agrā*  
must have been *gavagra* Cf  
Wackernagel, *Altind Gr* I p  
325, Macdonell, *Vedic Gr* p 66  
n 7
- 82 The exact scope of this sūtra is not  
known Two explanations may be  
offered (a) Sandhi does not take  
place if *te* is followed by *a* as in  
*te agne* I 38 But as this is cover-  
ed by 74, the commentator seems to  
take the sūtra 'niyamartham', i.e.  
*a* is not elided after *te* alone, and  
that it may be omitted after *te* etc,  
as is done in *yajatam te 'nyat*  
I 75 etc But in SV we invari-  
ably find the retention of *a* after  
this *te* and there are a host of  
other examples where *a* is not eli-  
ded after *te*, *tre* etc Cf I, 53, 58,  
230, 279, 324, 419, 439, 529, 531,  
533, 547, II 75, 85, 88, 89, 100,  
103, 108, 173, 181, 222, 836, 237  
252, 262, 365, 367, 370, 372, 373,  
439, 587, 601, 612, 627, 629, 640,  
974, 996 998, 1094, 1095, 1169

It may be argued here on the authority of Patañjali (= *nanu ca bhoschandoganam satyamugrīranāyanīya irdhamekaramardhamokaram adhiyate sujate esvasunrte adhvaryo odribhih sutam, śukīam te envat etc 1 1 2 99*) that a half *e* and *o* arise in such situations, and that after them *a* is omitted — a fact borne out by Nagesa, who says on the above quoted line — ‘*sujate e isvetyakaraklekhistu pramāṇaḥ*’ (cf the Comm on VPr I 94) against it. But the suggestion falls to the ground, when we note that this phenomenon was confined to the Sakhis of Satyamugrī and Rāṇāyanīyas alone, who according to the statement of Bhattoji (*yadyapi chandoganam madhye satyamugrīraṇāyanīya irdhamekaramardhamokaram adhiyate sujate esvasunrte iti antah padasthasya vyaparasya tadvyaprasakhye irdhamekaramardhamokaram ca vidudhati tathapi pratisakhyā samakhyā baladeva sarvasakhasadharane smṛtasāstre tasya na grahanam ŚabdaK 1 1 2 55*) definitely noted it in their Pratisakhyā (not available now) which must have been different from our treatise, which shows no trace of such a thing and which the Carana Vyūha clearly ascribes to the Kaṭhūmas.

(B) The second explanation may be that the *sūtra* is not meant for *abhinivṛta sandhi* alone and that like RPr I 73, VPr I 96, 1Pr IV 10, and Pāṇini 1 1 13 (Mac

Vedic Gr p 66, Wackernagel, Altind Gr I p 325) it prescribes *praghiyātvā* for *tvē*, not only before *a* but before other vowels as well. Cf the Comm on VPr I 96 1Pr IV 10–11 *tvē* *iddhiyate* *havih* RV I 26 6 noted by RPr I 73 occurs in SV II 966, besides *tvē* *isah* II 1171, occurring 10 times in SV but only twice before vowels. If we accept this explanation we can easily count for such case, otherwise not. But two difficulties move against this guess. (1) The context is not in its favour. (2) Why to provide for *tvē* alone, when we also have *asme* *indo* *svabhuvān* II 511 (the word occurring 13 times in the *Samhita*)?

83 The RPr II 34 35, VPr IV 61, CA III 53 and Pāṇini VI 1 109 treat the *abhinivṛta sandhi* as a union of *a* with the preceding diphthong or its absorption by the latter. Our treatise on the other hand prescribes an actual loss or omission of the *a*, a fact in which it agrees with 1Pr XI 1. The elided *a* is to be very often read, as the evidence of the metre shows. The *sandhi* of *e* and *o* before *a* was originally the same as before other vowels. Cf Macdonell, Vedic Gr p 66 Wackernagel, Altind Gr I p 324.

The stanzas on which RPr ° II 37–40 44, 46 and 48 are based are not found in SV, hence there is no rule for them in our treatise. We find however (1) *saṁkrandano*’

nimisah SV II 1203=RV 10, 103 1, not noted by our treatise, but registered by RPr II 41 (2) amho tipipiti II 700=RV 7 66 5 overlooked in L1, but noted in RPr 42 (3) nrtopivo I 466=RV 2 22 4 noted by 78 and RPr 42 (4) yavasovisyam II 748=RV 7 3 2 covered by 76 and RPr 43, (5) mahi tina maPostu 10 155 1 (LPr 45)-- mahi tina mararastu I 192 [b] yo adhyetyisibhili II 647 -I V 9 67 32 overlooked in L1 but covered by RPr 47

85 gayata itavne is not found in RV. In abhyā 3 tīsyā (I 566 bhya Stevenson Benfey, SV XXIV) sandhi takes place, because r here does not stand at the beginning of a padā and so it is in mājantīyāsana II 236 and *gasyrkābhih* II 938 but how to provide for (a) *abhi rtasya dōhana* II 52 where also r does not stand at the beginning of a padā (*piprati itam* II 946 = LV 4 56 7 being covered by 71) (b) *adhyetyisibhili* II 646 *asyijisi* II 759 where it ought to have counteracted 109. I would rather have this sūtra like the following one restricted to the words ending in a or ā alone, and would guess the solution for *abhi rtasya* in 68. And the fact that this sūtra is meant to cover cases similar to those mentioned in RPr II 35, 64 corroborates my view.

86 Cf RPr II 62. In such situations a or ā is nasalised in the RV. Cf

RPr II 67, *ugra- okah* 8 103 5 (wanting in SV) *puruṣtuta-eko* (wanting in SV) *bharā-ojo* 8, 98 10, *savaya-eva* 1 113 1. Nasalisation does not take place in SV and the last two examples are read here *bhara-ojo* I 415 *savayaiva* II 1102. See Benfey, SV Einl. XXXI, Wackernagel, Altind. Gr. I 314. Add *visva-ojasa* I 372 in the comment. The sūtra, like 85 is restricted to the words ending in a or ā, otherwise in *bhinattyojasa* (SV I 297) 109 will be counteracted.

87 The examples cited by the commentator are not found in any Veda. They are certainly Vedic and are drawn from some lost work. In SV I 62 *anhasam* stands at the end of the stanza, hence it has no bearing on sandhi. Similar cases are dealt with in RPr II 64, 65. Examples like *patha indra* I 453 are not covered by 71 and the commentator could have easily cited them here but we do not know if these were included in the Śākan dhvadīgana which was certainly different from the gana referred to in *salandhavadisu pararupam vacyam a vartika* on Pāṇini VI 1 94 providing *pararupa* (quite the contrary to our sūtra) in *sakindhu*, *karkindhu* etc.

Note the form of the sūtra. We would rather have *śaka andhukā dinam*.

88 For corresponding rule, see RPr II 74. But what about *bhuvanāni vyase* II 307 = *vyase* RV 9 86

37 Note *nakī indra* I 203 = *nakī rindra* RV 4 30 1, the latter being common

89 This is to counteract 181

93 The punctuation in the commentary may be emended to –  
 uhhavekam | (1Pr X 1) vika  
 rah sasthanah (91-92)–ityuktam |  
 The contraction was not so very  
 common at the time, when Samhi  
 tas were composed This is shown  
 by the fact that at several places  
 the metre requires hiatus Cf (a + a)  
 stavetatithih I 87, devayagnye  
 118, indraśvam 240, brahmarata  
 257, siñcadhva 385 aśvadri 398,  
 devaja 419, pavasvandhasa 470,  
 sutasyandhasah 500, sunvanayan  
 dhasah 555, somandhasa II 327  
 prasya 1118, narva 1127 a + a in  
 I 70, 420, II 663 963, 1079, 12  
 15, 1224 Indragṇi forms four sy  
 llables in I 281 II 203, 204, 341  
 342, 343, but three syllables in II  
 9 10 266 267 268 423 424 4  
 25, 923, 924 925 926 1046, 10  
 55 a + a in II 964, i + i in II 541  
 774 977, u + u in II 724 For  
 details see, Benfey SV Einl L

The rule is general in *loka* and  
*Veda* For corresponding sutras, cf  
 RPr II 15 17 VPr IV 51, TPr  
 X 2, CA III 42, and Panini VI 1  
 101 Note the examples *tvam* (tva |  
 am) and *suryasya* (su | ūryasya)  
 The *Padateat* divides *sūrya* only  
 once at this place For a detailed  
 discussion on SVPp and RVPp  
 cf Benfey, SV Einl LVII–LX

94 *Namin* All vowels except *a* and *ā*  
 are called *namin*, because they

tend to produce the *nati* or conver  
 sion of a followings into s RPr I  
 65, 66, 76, CA II 29 have the  
 same term, while VPr IV 34, 46  
 etc use *bhavin* in its place Cf Bha  
 ttoji, ŚabdaK 1 1 2 64 The use  
 of *astha* for *a*, *a* a 3 is noteworthy  
 and so is *ustha* in 281 *Sandhya* =  
*sandhya* Cf Uvata on RPr I 2,  
 “*akarasya ikarena ukarena ekarena*  
*okarena ca saha sandhyau yanyak*  
*saram nispadyante* and this is  
 exactly the view of our treatise in  
 ‘iti sandhyaksaram’ p 2 But here  
 in 94 and 95 it uses *sandhya* for  
*ec* and *divarna* for *arc* of Panini  
 Cf Bhattoji ŚabdaK 1 1 2 58 ‘*asya*  
*amanī varnadvayadrśavayavatvāt*  
*sandhiyamnamakṣaram sandhya*  
*ksaramityanvārtha pūrvacarya si*  
*ddha ecim sañjñā*” The term *du*  
*varna* may be *yogarūdhī* for *vyu*  
 (second and fourth in RPr XIII 39  
 cf Uvata on I 3] and <sup>4</sup> may signify  
 that *ai* and *au* are composed of  
 two varnas i e *a* i *u* and both these  
 elements are equal being one *mora*  
 each a view singularly attributed  
 to Śakatayana Cf RPr XIII 39  
 Kalanirṇayaśikṣa 6 Patañjali on  
 Panini VIII 2 106 S Varma  
 Critical Studies p 180

*Endra* is cited by Uvata on  
 RPr II, 16 But in *Naigeyaśa*  
*kha* Benfey has noted *aindram* in  
 SV I 129 459 Cf SV Einl  
 XXXII In I 377 *aindram* is  
 not *a*—*indram*, but means *Indra*  
*sambandhi*

In *kveyatha* 1 271, *virayendave*  
 360, *brahmendraya* 390, *pavamā*

nayendave II 1, *prendra* 89, some ndraya 313, *nendra* 1051, preta 1216, *preddho* 371 paprathosa I 379 etc metre requires hiatus Cf Benfey SV Einl L For corresponding rules of RPr II 16, 17 VPr IV 53, 54 IPr X 4, 5, CA III 44, 45, and Panini VI 1 87

In a few cases *e* is first changed to *ay* by 111, *y* is omitted by 159, and then *a* is joined with the following *i* by 24 Such instances are recorded by RPr II 70, where *mehānastī* RV 5 39 1 corresponds to our 'ma ihānastī' 1 345 Cf Nir IV 1 4 where Scold in vain tries to see a closer relationship between the SV and Nir Cf The Nirukta p 14 This irregular sandhi is frequently met with in *Naiṣe yaduvitam* which has *dvitīyendrah* 1 6 1 1 7, *trivendrah* 1 6 1 1 3 See Benfey, SV Einl XXVIII

95 For corresponding rules of RPr II 18, 19 VPr IV 57 IPr X 6, CA III 50 51, and Panini VI 1 88 In the commentary *divāṇam varṇanupadyate* is the correct reading, 'asthopādhan prakṛtam' seems better Though the contraction is written, the original vowels must sometimes be restored Cf *prantu* I 56, *naitaśah* II, 43, *pranasyavahaso* II 94, *sutasyavyasah* II 1118 See Benfey, SV Einl L, Macdonell, Vedic Gr p 54

96 Note the use of *bhasāyam* This implies that (like Panini) the rest

is applied to *Bhāsā* and *Veda* alike, which is wrong, because 76, and 77 are not applicable to *Bhāsā* The *sūtra* obviously is an addition, made probably at the time, when our treatise underwent its final redaction For corresponding rules, cf *svadīrṇimoh|aksadūhinyā mupāsmkhyānam* || the two *vṛtikas* on Panini VI 1 89 See also VPr IV 58, where the commentator cites *turya ūhi* | *turyauhi* | VS 18 27

97 For partial correspondence of RPr II 72 (which notes *praisiyuh* = *praisiyuh* Macdonell, Vedic Gr p 64) and 'prādhudhādhyesai syesu a vartika' on Panini VI 1 89 with Bhattoji's note -- "yastu isa uṣhe yasca isa gatihimsadarśa nesu tayordir, hopadhatvat isah isyah tītrad, une presah presyah" This will make the difference between our treatise and the *vartika* quite clear

98 For similar rules, cf RPr II 71 (Macdonell, Vedic Gr p 64) VPr IV 55 56, IPr X 14, and Panini VI 1 94 VP IV 56, 'ejatyajore kesum' provides for *sahajah* etc (but note the SVPp *sahah* | *jah* on II 1206) which is covered here by 99 In our treatise the phenomenon is restricted to *upasargas*, but in CA III 52, TPr X 14 its scope has been extended to words like *śakalya* and so on

99 Cf Panini VI 1 95 and 'otvosthyoh samase va a vartika' on P VI 1 94 Our treatise goes further



and declares *pararūpa* to the compounds in general

101 For corresponding rules, cf CA III 46 (and 47 which is an exception to 48), TPr X 8, Panini VI 1 87, 1 1 51 All prescribe the *sandhi* in a like manner RPr II 32 and VPr IV 49, however treat it very differently, merely prescribing that both *a* and *a* become *a* before *r*, without requiring the conversion of the latter into *ṛ* a fact stated by our treatise in 102 and by Panini in VI 1 128

102 101 covers RPr II 32 and VPr 49, but implies *rabhava* (guna) as well, while 102 negatives the same in the opinion of some i.e. the authors of RPr and VPr and others, who follow them in that matter Thus it seems to provide for *yathā rnam* RV 8 47 17, *yathā rtavah* 10 11 5, *yathā rtuśo* 10 98 10, 2 24 13, 2 28 5 and so on, and also makes provision for *mahna rte* SV II 1137, if we construe *eke* as *pujartham* The commentator on ŚSS XII 13 5 makes an interesting statement, which may throw some light on the difference between the Rgvedaśākhās On 'narteśrāntasya sakhyaya devah' RV 4 33 11, he says 'apadruto nama sandhir baskalānam prasiddhah tasyo daharanam' Are we to understand from it, that the followers of other śākhās did not admit this *sandhi*?

For a list of the examples like those quoted above, cf Benfey SV Einl XXXII RPr II 64 is an

exception to II 32 For the corresponding rule in Panini cf VI 1 128

103 VPr IV 59 provides for *aprktas* only No corresponding rule is found in RPr, CA, TPr and Panini But see 'rte ca trtiyasamase' a *vartika*, on which Bhattoji cites *sukhena itah*=*sukhartah* SK *Acsandhi*

104 Exception to 101

105 For corresponding rules of other treatises see CA III 48, TPr X 9, Panini VI 1 91 (*va supyapīśaleh* 92) and VPr IV 59 which however restricts the operation of the rule to the preposition *a* alone The TS extends this contraction to prepositions ending in *a*, *upārc chati*, see Whitney CA III 47 TPr III 9 In the post vedic language this contraction was extended to all prepositions ending in *a* Cf Macdonell, Vedic Gr p 64 n 2

106 Cp 'pravatsatarakambalavasanaṛnad aśanamine' a *vartika* on Panini VI 1 89

Note its bearing on the date of the composition of our treatise

107 Cf Panini VI 1 77

108 An exception to 107 Cf Panini VI 1 127 The declaration of *hṛasva* implies *praghyā sañjñā* Cf *patañjali* on P VI 1 127

109 For corresponding rules, cf RPr II 21, VPr IV 46, CA III 39, and Panini VI 1 77 The TPr X 15, however restricts the conversion into a semivowel to *i*, *ī* and *u*—a restriction, which might have been made by all, since final *ū* is

always *pragrhya* and final *r* no where in the Vedas comes to stand before an initial vowel Cf Whitney, CA III 39, Macdonell, Vedic Gr p 65 n 4 The fact seems to have been noted by the authors of our treatise who separately formed sutra 107, which is obviously meant for usages seen in Bhasa alone Were it not so, the order of the sutras would have been — *asventistam* 107, *meke* 108 and there would have accrued a clear saving of one sutra We may also note here the close resemblance between our treatise and Śabdanuśāsana of the Jaina Śaka tayana, who lived in the time of Amoghavarṣa I, and wrote his work about Śaka 789 The sutras are as follows —

RT	ŚA	Panini
रमृथमखे, अखे I 73		इको यणचि 6 1 77
हखमेके	हखोवापदे 74	इकोऽसवर्णे शाकल्यस्य
अन्तं स्थाम् ऋत्यक 75		हखश्च 127 ऋत्यक 128

It is clear from the above, that the author of Śabdanuśāsana was well familiar with the terminology of our treatise, and that while adopting some terms from RT or from some other ancient common source he in the matter of systematisation closely followed Panini

In the commentary RPr II 32 is covered by *asve* (107) *hasva meke* is to cover Panini VI 1 128, which provides optional *pragrhya*

*tva* for *abodhiagnih* etc In the comm read 'svarayorityadhikarah | vyabhicara iti ced vikarah sasthanā ityuktam' sasthanah of RPr II 21 is covered by 92 of our treatise

The word *antasthā* designates *yan* of Panini and its use in feminine gender (cf *antastham svam* RPr II 21) may be significant Does it not hint at the important fact that Indian Grammarians, regarded *semivowels* not as essentially different from *r*, *u* etc but merely a by-form of the same (*antastha vrtti*), a form with which they had very often an interchange (as in the *samprasaraṇa* form of the vowel gradation) ? And the fact that in reality there was no interchange between the so called strong and weak forms and that both of them existed side by side even in Indo European times, seems to have been hinted at by Yaska, who, while discussing the ways of deriving words incidentally remarks 'tadyatra svaradanantaratantasthantardhatu bhavati tad-*devyākr̥tinam* sthanamiti pradiśanti' Nir II 1 2 Can we not infer from 'dviprakṛitinaḥ that both *īyaja*, and *istā*, and *vāsati* and *usmāsi* are original forms ?

110 (a) The corresponding rule in Panini seems 'tayoryavavaci samhitāyam VIII 2 108, which counteracts VI 1 101 in *agna* 3 yin dram, and VI 1 127 in *agna* 3 yāśā, a fact corroborated by Kaśika which runs —

kintu yānā bhavātīha na siddham,  
 yvavidutaryadayam vidadhīti |  
 tau ca mama svarisandhisu siddhau  
 śakaladīrghavidhī tu nivartyau ||  
 ik ca yada bhavāti plutapurvaḥ,  
 tasya yanam vidadhaty upavadyam |  
 tena tayosea na sakaladīrgho,  
 yansvarabādhānameva tu hetuḥ ||

Like hau | atra hau | āṇja, we have to assume some vowel in 'syāgnai' and 'in ai', as is clear from 'svarāyoriyadhikarāḥ'

(b) gāthā 1 e adding i or u after a, or i after o. About the definition of *gāthā* see Simon, PpS 520, for ai and ayi see Simon, PpS Iml p 527, note 2 (the ai-bhava is dealt with in PpS III 1—4, 242). In between the a and a vowel ay or a like sound is inserted in the ganas of SV. Cf Weber Ind Stud IV 252 Oldenberg, RV I 457 ff, Bloomfield on KS 74 19 13 9. The y before i, i and e is phonetical, such a phenomenon is recorded in Pali where y and i are inserted before i and e. For details, cf Wackernagel, Altind Gr I p 335 note

111 Cf CA III 40 VPr IV 47, 1Pr IX 11, 15 and Pamini VI 1 78 RPr II 25, 28, 31 however convert ai and au directly into i and e and o directly into a, adding that after the a and ā which come from o and au a v is inserted except before a labial vowel. See Macdonell, Vedic Gr p, 67, Wackernagel, Altind Gr I p 326 (274). In the examples cited by the commentator, the reading of B is preferable

y is dropped by 159 according to Naigī, while according to other teachers it may remain. Benfey's SV supports the reading of B.

112 Our treatise converts an n to visarjanīya, when it is preceded by any long vowel, be it a, i, ū or r. The visarjanīya when preceded by a, becomes y by 117, only to be dropped by 158, but when preceded by other long vowels, it is reduced to r by 115 and an anusvara a consonantal element is inserted by 185 between the vowel and the r. The process here is then as follows —  
 puidhīn + iti = puidhīr + iti (112) —  
 puidhīn + iti (115) = puidhīr + iti (118). This process exactly agrees with that of the CA according to which the process in upabuddhīn + iha would be like this upabuddhīn + iha = upabuddhīr + iha (CA II 27) = upabuddhīr + iha (nasalization of the preceding vowel by 1 67) = upabuddhīy + iha (II 41) — upabuddhīr + iha (II 21). This is an example of an n preceded by a long i. But in examples like ita-utsajate where n is preceded by a vowel other than i the CA makes some difference. Instead of following the reasonable process of changing n into visarjanīya and leaving it for rule II 42 to change the latter into r it directly converts the n into r by II 29. The RPr IV 69 70, 71 also change n into r and then prescribe nasalization of the preceding vowel by IV 80. Whitney's remark about

RPr on CA II 29 seems wrong. Similarly VPr III 142 specifies the few passages in which the conversion of *n* to *r* occurs after *i* and *u*. See also IPr IX 20 which changes *n* to *r*, when it is preceded by *i*, and to *y* when it is preceded by *a*.

When compared with other Pratisakhyas, the process of our treatise (i.e. that of changing a *n* to visarjuniya and then to *r*) seems unnecessarily cumbrous, yet in fact it is wellfounded and correctly carried out. It should be noted that "all the cases in which this loss of a final *n* occurs are accusatives plural or nominatives singular (as vidvan) which originally possessed a final *s* after the *n* and the loss of the *n* before the sibilant, with accompanying nasalization of the preceding vowel, and then the disappearance of the sibilant itself, as in other cases after *i* and before *a* vowel, are unquestionably the cause of the sandhi as it finally presents itself. Whitney, CA II 27. Our treatise then by bringing in the visarjuniya as a step in the process, (like CA II 27) has a decided theoretic advantage over other Pratisakhyas. Like these treatises Panini (VIII 3 9 and the series of sutras prescribing *nutva* VIII 3 1—12) also prescribes the change of *n* to *r*.

Padamardhiye etc. At the end of a pada—an—în—un remain unchanged before a vowel. For passages in which—an is unchanged

within a pada, cf Oldenberg, RV I 428, 429 A. For the detailed treatment of such a *n*, cf Wackernagel, Altind Gr I p 330—32, Macdonell, Vedic Gr p 68.

Before *p*, final *n*, when etymologically is equal to *ns*, sometimes becomes—mh, cp nrmh pahī. For details see Wackernagel, Altind Gr I, p 331. This change does not seem to have been noted by our treatise. For the different readings for nr̄ < pahī SV II 594, cf Benfey, SV Einl XXVI.

113 This is to restrict the scope of 112. On visvam apudvisah II 205, cf Benfey SV Einl XXV.

114 Cf RPr IV 80 VPr III, 131, 132 FPr XV 1 CA I 67, and Panini VIII 3 2, with Bhattoji's remark about the Taittiriya. Our treatise however, prescribes ranga in the case of *a* only, in case of *i* and *u* it declares the insertion of anusvara, (1b5) which it regards as a consonantal element. IPr XV 2, 3 record this phenomenon as a view of some teachers. For rakta see raktasāñño nunasikah RPr I 36 SV I 571 reads a kalasam madhumantsoma nah sadah |

115 Visarjuniya whether produced from *n* or *s* is implied here. The example 'vitraha nibhili seems ill-chosen. Cases in which visarjuniya is preceded by *a* are covered by 117. Here the visarjaniya is straightaway changed to *y* and then dropped by 158. By 'dhra

iguh,' the commentator probably means 'rathebbhiradhriguh SV I 373, where visarjaniya has been turned into *r* dobha may be emended to dorbha For corresponding rules see RPr I 67 IV 27 VPr IV 36, TPr VIII 6 CA II 42, 43, According to Panini the visarjaniya is first converted into *s* by VIII 3 34 and the same is changed into *r* by VIII 2 66 See Macdonell, on euphonic combinations of final *s* before voiced sounds in Vedic Grammar p 70

- 116 This rule is applied to those words whose final visarjaniya represents an original *r* and not *s* and in which accordingly the *r* is liable to reappear before a sonant initial even though *a* or *ā* precede For corresponding rule of CA II 44 which registers those words of which the final visarjaniya is changed to *r*. The RPr I 76-103 rehearse words of which the final spirant is *rephita* and in IV 27 prescribes the conversion into *r* of the *rephita* visarjaniya before sonants And here I may be permitted to give a detailed comparison of the RV and SV with regard to this *sandhi* with special reference to the RPr —

RPr I 79 gobhīnaksah, a counter example RV 9 107 9-II 348

„ „ 80 usārbudhah I 44 9-1 40 Several examples occur Cf S 1

„ „ 82-86 Examples cited by

RPr I 82-86 Uvata are not found in the SV

„ „ 87 ma nastarabhimataye 8 3 2-II 770

„ „ 88-92 Examples cited by Uvata are not found in the SV

„ „ 93 swardrsam, svaryuvah, svarvidah svarvidā etc (VPr I 166) svo arānah 6 75 19, a counter example, is found in SV II 1226 with an important variant

„ 94-99 No example

„ 100 records exceptions vivo made śīram 10 21 1-1 420, mahyavo nrisa 1 157 1-II 1111

101 sthatai hūnam 8 46 1-1 193 jarita rjuam 10 42 2 of I 39

102 dosivastardhiya va va 1 1 7-1 14 of VPr I 165, upapraya nto adhvaram a counterexample 1 74 1 II 727

„ „ 103 adardarut samasijovā khani 5 32 1-1 315

All the examples mentioned above are covered by 116 of our treatise The VPr I 160-168 gives a similar list and a like rule for the alteration (IV 36) IPr VIII 8-15 treat similar words

For a detailed treatment of this kind of *r*, when it is final, cf Wacke

nagel, Altind Gr I p 335, for a list of root stems in *-u* and *-ur*, cf Grassmann W 1663, for a list of words in which *r* is original, cf Macdonell, Vedic Gr p 72 n 3, for irregular examples, cf Benfey, SV Finl XI For *ahā eva -aharevā*, *aksarinduh - aksarinduh*, *udhō-ūdhavā avo -avar*, see Macdonell, Vedic Gr p 72 n 4 Wackernagel Altind Gr I p 334 See also Benfey SV Finl XI and our treatise 176

- 117 (a) The rule prescribes, that *visarjanīya* when preceded by *i* is converted into *y* both when followed by a vowel or a consonant For partially corresponding rules cf TPr IX 10 CA II 41 The VPr IV 37 also prescribes the change of the spirant to *y* before elision but restricts it to the cases of a *visarjanīya* preceded by a *kanthyā* i.e. *a* and *ā* The RPr follows a method different altogether It does not change a spirant to *y*, nor does it prescribe its elision but teaches (II 24, 25, 27) that when a spirant is preceded by a long vowel and is followed by a vowel it becomes *a* and when situated in similar circumstances but preceded by a short vowel it becomes *ā*

(b) It is to be noted that the *y* prescribed by our treatise is a step to its disappearance by 158 It is difficult to ascertain whether the conversion into *y* is a matter of pure theory or whether it gives

account of an actual process of phonetic transition Instances like *bhuvayati* (142) indicate that there was a tendency to pronounce *y* in place of *s* (= *z*) at least in some parts of the country, a fact clearly borne out by Panini VIII 3 17, 18 Some examples of the insertion of *y* in place of *s* (= *z*) indeed occur in SV Thus SV I 14 reads (in some mss) *bharantayamasi*, and II 569 *ajayidhanah* (in St) See also Kathakopa II 11 (Cal ed) *yayistaka* Note also the tendency (in the Punjab) to pronounce *y* in place of *s* (= *z*) even in English words like *pleasure* For a thorough philological treatment of *s* (= *z*) cf Wackernagel Altind Gr I p 337, Macdonell, Vedic Gr p 70

VPr IV 38 TPr IX 9, and CA II 5) drop the spirant, when it is preceded by *a* and followed by a sonant consonant, without changing it to *y* The RPr II 24 declares that the spirant, along with the preceding vowel, in such a situation, is changed into *a* Generally there is no *sandhi* after the elision of *y*, but exceptions are noted in RPr II 68, 69, for which our treatise makes no provision Cf *śamam* RV I 14 11 recorded by LPr II 69 = *śamam* SV II 1045

- 118 Cf RPr II 33, VPr IV 42, LPr IX 8 and CA II 54, which alone of all the Pratisakhyaś convert a spirant into *u*, which, of course when combined with the

- preceding *a* becomes *o*, a process in which it exactly agrees with Panini VI 1 114
- 119 Cf RPr II 33, VPr IV 43, TP<sub>r</sub> IV 7, CA II 5 and Panini VI 1 113 For the starting point of this *sandhi* cf Wackernagel, Altind Gr I p 338, Macdonell, Vedic Gr p 70
- 120 Cf RPr II 70
- 121 *parito siṅcata* (St) but '*parito siṅcata*' Benfey Cf SV Einl p XXIV Here—*ito* probably stands for *ita*+*u* (cf LVPp X 107 1, *paṇiṣṭah*) as *so cit-sa*+*u*—*cit* and not *sah*—*cit* See also *adopito* 1 187 7 Cf Wackernagel, Altind Gr I p 339 Macdonell, Vedic Gr p 70 n 7 In the comm '*idam ca rūpagrahanam*—'*athutani yathagṛhitani nīpatyante*' Uvata on RPr V 17
- 122 It is an exception to 116 Cf *rūpa ratirathantaresu rutvam vacyam a vartika* on Panini VIII 2 69
- 123 This also is an exception to 116 Cf TA 4 40 1
- 124 The original form of *udhar* was *udhar*, as shown by the equations, outer-udder Thus there was a clash between 116 and 117, to prevent which the word is included here According to RPr I 96 *avar* also is *rephita* The VPr and IP<sub>r</sub> do not take notice of these words RPr I 96, 97 however make *avar* and *udhar* as *rephita* Cf Uvata on these rules See also Wackernagel, Altind Gr I p 339, Benfey GGA 1846, 831 b 1847, 1886,
- SV Einl p XLII CA II 52 states that the *visarjanīya* of these words is not convertible into *r*, a precept utterly uncalled for in that treatise, since no precept has been given there which should authorise the conversion into *r* of the final of these words Cf Whitney on CA II 52 For the corresponding rule in Panini cf VIII 2 70, 71 with Bohtlingk on them
- 125 Cf RPr IV 45-64, VPr II 21 TP<sub>r</sub> VIII 23, CA II 62 and Panini VIII 3 46 In the comm '*yāśah kamayate*' seems better But cf Bhattoji *samase kim ? yāśah karoti* |
- 126 No exactly corresponding rule is found even in Panini In the comm read *kame* instead of *ka mam ya iti ? iyaskamāh* is doubtful *ya* may stand for *atīśaya ayaś kamah*, in that case would be a counter example and may be amended to '*yaś kamah*'
- 127 Cf, VPr III 30, Panini VIII 3 38 In the comm read *ayaskam* instead of *ayaskam* and *wasya* in place of *catwasya*
- 128 Instead of '*kautaskutadinam* of our treatise Panini has '*kaskadisu* ca VIII 3 48, and I suspect that here he has placed *kaska*, the second word in the *ganā* of our treatise, at the head simply for brevity's sake The two *ganas* run—  
kaskadī —  
kaskah, kautaskutah, bhītaṣ putrah, śunīskarmah, sadyaskalah, sadyaskrīḥ, sadyaskrah, (but cf

sadyah kreni, sadyah krioma in LSS VIII 3 1, 3) lamsi in, sarpisku ndila dhimul upum (cf Bhattoji SK on P VIII 3 45) yajuspitum, vyaskantah tumul andih, iyas kandih medispindh bhisul urh, (P III 2 2f) dhisul urh

kautaskutadi —

l utul utih, l utih, putridiny asputih, sirispadum, idhispadum (P VIII 3 47) yaspitum (VIII 3 46-49) pavisumih (VIII 3 46) yispindh (medispindh in kisl idi), pitusputih (the word does not occur in I-V SV and AV cf IPr 59-61 Bhattoji has pituh putih on VI 2 153, and hotuh putih in I sl idi) sunasputih sunasputih (in the interior of a pudu covered by 147 Pāṇini covers this by VIII 3 50) sunas larnih common to both

The above comparison will show that the units of our text are not fully differed from those of Pāṇini which is confirmed by the commentator on 66 where he reads *śivavaśvavmu (vavvavmu) sl undaviv lhu, nundaputitum unabhias putriti, unavumish*. Compare this with the *dhahipyavidi, un* (II 4 14) of Pāṇini which runs *dhahipyasi, śivavaśvavmu skundavishau, puravikakusilun*, and so on

Note the influence of Pāṇini on the commentator. He also puts *JaJa* at the head of the *gana*

129 sadyaskala is covered by Pāṇini VIII 3 48

130 Read in the comm *nyevamprama* nam instead of *nyekumpra*. The citations show that this *sutra* corresponds to Pāṇini VIII 3 45, if so, then the use of *samarthyā* is quite the reverse of that in Pāṇini VIII 3 44, which corresponds to our 131

131 Punctuate *mithunakhye vibhavit | purosar bhavah | avahitani | purvayoge* etc is not clear. The word *si* occurs in 187 only, and that *suta* has nothing to do with this phenomenon

132 Cf Pāṇini VIII 3 44, with *lattu* bodhini on SK of Bhattoji

133 Cf VI 111 23, IPr VIII 24, CA II 63 and Pāṇini VIII 3 41

134 IPr VIII 24, CA II 63 and Pāṇini VIII 3 41

135 No corresponding rule is found in the *Pratidhyas* but cf Pāṇini VIII 3 41. In the comm read *śamudushe ? dushkumidam silatam* (*lham-chidam*). See Jacobi KZ 20 139 f. Kriehorn, Ind Ant 16 345, Epigr Ind 1 157-2 180, Wiedemann, Altind Gr I p 341 note

136 In the comm read *caulhareyah* (= *vidhavya upatun*)

137 39 Pāṇini VIII 3 43. For partial correspondence cf CA II 64

140 Pāṇini VIII 3 41

141 RPr IV 47 VPr III 23 IPr VIII 24 CA II 63 and Pāṇini VIII 3 41. For *triskitum* see IPr VIII 30, and Pāṇini VIII 3 40

142 Pāṇini VIII 3 40. In the comm read *‘puriskitumnam | nnyati*



- tam | Cf 'Madrah karam vina yante-niryatayanti' Bohtlingk on Panini I 3 36 svabhūrya is doubtful I would prefer 'svabhūrbhūyatūrūpah (-bhūma yātam rūpam sarīram jesaṁ)
- 143 RPr IV 43, VPr III 62, CA II 65 and Panini VIII 3 50
- 144 This is to deny *s* in examples like sadhah kr SV I 217
- 146 RPr IV 44, 45, 56, VPr III 26, 31, IPr VIII 28 CA II 66, 67 and Panini VIII 3 51, 53 I do not know why the commentator has included 'pituspārī' [RPr IV 64] among the counterexamples, where 'divah parī' II 234 may safely be placed For the practice of writing *visargas* before *s* and *ś* cf Benfey, SV Einl XLVI
- 147 Cf RPr IV 42, 46 48, 49 53 VPr III 28, 35 36, IPr VIII 27, CA II 70-74 and Panini VIII 3 53 somaspātī II 224 is correct, according to our treatise but cf somah pātīh RV 9 101 6 (so noted by RPr IV 51) visvatah pātīh I 393-II 595 is correct according to RT [cf divah pātīh as a counterexample on IPr VIII 28, Panini VIII 3 51 Bohtlingk] but cf visvatas pātīh RV 8 98 4 specially noted by RPr 53, 57, VPr III 27, CA II 78, and Panini VIII 3 49, and such are divasprthivyaḥ 9 31 2 and vītasprthuh 2 21 4, not found in SV and similar is divasprsthe on Panini VIII 3 53 pituspita is correct in SV
- II 745 and RV 6 16 35 [RPr IV 64] but how pituh pita in AV 18 2 49, 3 46 59 [cf Whitney on CA II 73] and manuh pita I 355 [where RV has *s* and which is so noted by RPr IV 64] svalh pātīh II 882, and svah pātī II 351-RV svarpatī in 9 19 2 In RV we find yaspatīh in 5 51 12 but yak pātīh in 10 85 39, purvyas pātīh in 10 48, 1 but pūr vah pātīh in 1 153 4 which are noted by LPr IV 51
- 148 This is to avoid *s* in cases like *bandhuh parālah*
- 149 Cf LPr IV 5, IPr VIII 29 VPr III 25 CA II 80 and Panini VIII 3 53
- 151 Before mutes immediately followed by *s* or *ś* final *s* regularly becomes *visujunya* In RV occasionally the sibilant disappears Cf Macdonell Vedic Gr § 71
- For corresponding rules of LPr IV 31 IPr IX 3, and Panini VIII 3 35 See also Bhattacharya on P VIII 3 37 Cf priyah ksapah II 1176
- 152 Cf CA II 25 Panini VIII 3 6 According to Whitney CA II 25 is an interpolation, but mark the order of this and the following sūtra in CA and our treatise
- 153 Cf CA II 27 Virtually a sibilant is inserted before the mute of the same class with the latter, and the *n* itself is replaced by the nasalisation of the preceding vowel (see 185) Cf CA III 133 36 The TPr V 20 gives a general rule for the

insertion of the sibilant before *c* and *V* 21 gives all the cases in which it does not take place. The insertion before *t* is noted in *V* 14 and all the cases of its occurrence are counted. The *LPi* *IV* 74 registers all those words before which the sibilant is added, as well as before *c* as before *t*, *IV* 76. See *Pāṇini* VIII 3.7. In the *RV* this insertion occurs only when the sibilant is etymologically justified that is in the nom. sing. and acc. pl. masc. almost exclusively though not invariably before *ca* (cf. 154) and *cut*. The origin of the insertion of a sibilant is historical. Formerly the insertion of a sibilant before *c* and *t* was made after a word which was entitled by origin to a final *s*. Cf. Macdonell, *Ved. Gr.* p. 69. Waelchlin, *Altind. Gr.* I p. 333 and the note on p. 332, *Imm.* 516 A. note. But in course of time the true character of the insertion was forgotten and its sphere of occurrence being considerably extended, it came to be applied to cases, to which it did not historically belong. Thus in the other *Samhitas* the inserted sibilant becomes commoner, occurring even where it is not etymologically justified, that is in the 3 pl. impf. and the voc. and acc. of *n* stems. There are no examples of the inserted sibilant before *ch* in the *Samhitas*. In the post Vedic language a sibilant is invariably inserted after *n* before

all voiceless palatals, cerebrals and dentals. Cf. Whitney on *CA* II 27, Bopp *Comparative Gr.* I 468 478 479 'bhavamstika' of the commentary may be corrected to 'bhavamstilito'. Cf. the commentary on *CA* II 27.

Like *CA* II 27 the precept of our treatise also looks more like a rule of general grammar rather than that of a particular grammar or a *Pratishakhyā*. This fact should be noted every now and then in our treatise, and this actually explains the name *Rktaṇṭra vyākaraṇam* of this *pratishakhyā*.

154 *Re* = the *yoni* of the samān, and not the *R̥gveda* *Saman* form. *re* *setusama* and *sul riyasamapana* etc. are excluded. After *śukriya* we expect some counterexample.

155 Cf. *Pāṇini* VIII 3.12. Examples quoted by the commentator do not occur in *SV*. No corresponding rule is found in other *Pratishakhyas*.

156 *budesasasya* is a misprint. Read *lubedesasasya*. Cf. *LPi* II 80, *VPi* III 15-17, *IPi* V 15, *CA* II 57, and *Imm.* VI 1.132, 133. *Pāṇini* reduces *VI* 1.136 and 157 into one *ūtra* 'etattadoh sul po l oranañ samise hūh' *VI* 1.138 and is thus a decided improvement on our treatise.

157 Cf. *RPr* V 16. *Pāṇini* (*akoranañ samise*) *VI* 1.132. No corresponding rule is found in other *Pratishakhyas*.

158 Read *maha hī salī* in the commentary. Cf. *CA* II 55, *VPr* IV 38,

TPr IX 9 CA VPi and IPi do not change a visarga into *y* before consonants. They all drop it straight. Our treatise on the other hand, changes a visarga, preceded by *a* (cf 117) into *y* before vowels and consonants. The RPi IV 24 declares that the visarga, along with its preceding vowel, passes into *y*, which is in other way of saying the same thing.

159-160 The *sūtra* requires *h* after *i* in the comment. Cf CA II 21, VPi IV 125 IPi X 19-23 cite many discordant opinions on the subject. According to it *y* and *v* are dropped, when preceded by *a* and *i*. Ukhya munis contrary. Śaṅkara denies the loss of *v*. Mātṛya allowing the loss of both when followed by *u* or *o*. Vatsapa holds that they are not lost altogether but only imperfectly pronounced (cf 161). The treatment of final diphthongs in the RPi does not include the exhibition of a final semivowel which is reputed to be lost and hence there is no such a precept in RPi. See Panini VIII 3 19.

161 Cf CA (II 24) *le vrttiradhisparasam* Śaṅkara in the, where the word *le* means diminution, the word occurring in the same meaning in IPi X 19-23 which declares that Vatsapa holds not the omission but the loss of final *y* and *v* after *a* and *i* and the commentary there explains *le* by *lupta vadha caranam*—an utterance of them is if

they were omitted. In the RPi *le* is once found in the chapter treating of faulty pronunciation (XIV 17), where *le* is glossed by Uvata with 'pratyakṣaṅghyena'. Panini VIII 3 18 attributes to Śaṅkara the same doctrine as regards the pronunciation of final *y* and *v*. P. vyoma, hupiyatnatah. Śaṅkara is glossed by Bhattacharya with 'ya yocavame jhayaḥ pṛastam madhyamānam saṅghyama jate'. Śaṅkara then is to be understood as holding, like Vatsapa that the final semivowels are not to be omitted altogether but uttered with a slighter effort the partial contact (isapṛastantva) which is the characteristic of them not being completely made. The followers of Panini restrict Śaṅkara's doctrine to *u* and *i* when preceded by *the* *bhaga* *ajha* and *a* (cf Latta bodhini on SK), but the VPi IV 127 refers to him as exempting only the word *asau* from the treatment prescribed for *y* and *i* in every other case which treatment however it does not declare to be attenuation but omission.

The statement 'adham va' does not attribute the phenomenon to a particular grammarian but as a view of the authors of this treatise. Does it not indicate that the treatise is composed by the followers of Śaṅkara, who adopted the view as their own, and hence do not think it necessary to attribute

it to Śakatyana by name ?

162 See note on 161 In SV II 144 St reads *ya rtavrdhavitasya*, while Benfey has *yavitvrdhavitasya*. Cf *mitravaranavivādhavitasya* RV 1 2 8, *yavitvādhavitasya* RV 1 23 5 Cf Benfey, SV Finl XXIV But we must be very cautious in fixing the text of the Ved on the basis of this kind of comparison, because a particular reading may belong to a particular śikha and may not be acceptable to others. For example here the reading with *v* which is correct according to 162 may be acceptable (in the SV) to the followers of Nūṇeyā Śaḥa and may not be liked by others, who agree with 160, and Benfey's SV is anything but the text of the Nūṇeyas. See also SV II 198 where St reads *varunavita* which Benfey emends to *varunavita* on the ground of RV 1 2 5.

163 *v* is not omitted before *otu* in the opinion of Nūṇa (upapṭa) as well as others (160)

164 Cf *vyatitūl anvyatitū* Pāṇini VI 1 98

165 Cf *namroditasyantyasya tu va* P VI 1 99 *patatpataditi* or *patatpateti* from *patatpate + iti*. Note that the sphere of Pāṇini V 4 57 with the two *v* until *is* (i.e. *dvā vaktis dvā bahulam, nityamnamroditē dvā vaktavyam*) is different from that of our sūtra.

166 See note on 128 Cf Pāṇini VI 3 109, where Bhattoji quotes — *bhavedvairagumaddhamsan*,

*simho varnaviparjayat |*  
*gūḍhotma varnavikater,*  
*varnanasat prasadiram ||*

167 Cf CA II 16 VPr IV 98 marks the loss of *s* from the root, *stambh*, but omits all mention of *stha*. The IPr V 14 includes such cases in a more general rule, that *s* is dropped, when preceded by *ud* and followed by a consonant. See Pāṇini VIII 4 61.

168 The commentator offers little help in the exposition of the sūtra, the exact scope of which can only be inferred from a critical comparison with CA III 30 VPr, IV 110, and IPr XIV 23 and in a way from Pāṇini VIII 4 50. Let us take CA which prescribes doubling by *simyo*, *idih svarat* (III 24 = 269) and then by 'sasthane ca' (30—168) negatives it in the case of a consonant which is followed by another of the same class. Similarly IPr XIV 1 (*svapūrvam vyañjanam dvivṇam vyañjanam* = 269) prescribes doubling of the first of conjunct consonants and then says 'savanasvargyaparaḥ' (23=168), that a letter followed by one homogeneous with it or one of the same mute series is not duplicated. When read in the light of the above quoted rules of the two Pratiśhkyas, our sūtra "tulye (tulye sthane lupyate)" can be easily reduced to this much, that a letter is not doubled by 269, when followed by its *svavāna* which is another way of saying the

same thing. Thus in 'vāhanti' I 25 31 *n* is not doubled, isantokaya (= iṣam + to 180) *n*, in imastis (obtained by 269 which is not restricted to 'hṛasvatpṛuḥ' 263, cf *vedyam* in the comm of 169, VPr IV 102 prescribes the doubling of *t* in such cases, while our treatise does not), in indīn, (the omission of *y* cannot be meant), and in yavahuh siyaja (= hūh + sa 177) & In the counter example 'sūrupa id goma *d*' occasioned by the doubling (269) may be omitted but not the original *d*, which is here not followed by its *savarna* letter. We must note here that the *savarṇa* in IPr XIV 23 applies only to an identical letter and to the nasal semivowels into which *n* and *m* are converted before *y* *l* and *v* by IPr V 26 28=181. Thus while IPr denies doubling of *v̄* in devāṁ vāhanti', our treatise (169) makes it optional. That the above mentioned is the ken of this precept is hinted at by the comm who says 'punaḥ punaḥ prasangaśca' (= again doubling by 269 and again omission by 168)

- 169 In the sūtra, rat=svarat stha=antasthī, ajare-ajapare (-re-pare, as rīdi-parīdi in 26). This sūtra is meant [1] to make 168 optional before semivowels and [2] to deny the same before letters that are followed by *ac*. Cf 'anacica' VII 4 47. According to this the *c* of *accha* I 523 should not be omitted [cf VPr IV 25]. But Benfey adopts 'acha' every where, which may indi-

cate the absurdity of blindly following the mss, which were very often copied and recopied by ignorant scribes. That a careful editor of the Samhitās ought to disregard as of no authority or consequence, the variations or the unanimity of his mss upon such points, and to adopt uniformly the reading prescribed by the Pratisakhya was suggested by Whitney on IPr V 24. Our sūtra would then restrict the ken of 168 to forms like indīah, rīstam, bhīastram, candrah, and these are the very examples quoted on Pāṇini VIII 4 50 triprahitisa Śakṭayamisyā' which means that according to Śakṭayana no duplication takes place in a group of three or more letters. And it is a pity that Burnell without making a thorough study of the text remarked in his introduction to RT (p XI) 'but of all his distinct and peculiar opinions there is no clear trace in the text'.

- 170 For corresponding rules, cf RPr IV 29, CA II 19, VPr IV 35, IPr VIII 16, Pāṇini VII 3 14, Wackernagel, Altind Gr I p 325, Macdonell Vedic Gr p 72. Stevenson reads 'yukta bahū rā' cf Benfey on it in SV Einl XXVI. When *r* is dropped, the final vowel is lengthened by RPr IV 29, VPr IV 35, TPr VIII 17, CA III 20 (which is a bit deficient, Whitney) and Pāṇini VI 3 III, and since our treatise does not give such a rule, the commentator prescribes a vartika 'rapūrvayośca dir

- ghatvam' For other vartikas, cf the comm on 226, 236, 243 245 etc
- 171 For similar rules, cf RPr VI 2, IPr XIX 5 VPr IV 108, CA I 94, and Pāṇini VIII 4 33, 55
- 172 Cf VPr IV 119, CA II 4 and Pāṇini VIII 4 55 Final consonant is assimilated in quality to the following initial, becoming voiceless before a voiceless consonant and voiced before a voiced sound as in in *yattva* RV 1 15 10 There is a tendency to write 'ksī pajyam' for 'ksīpajyam' (RV 4 27 3) and 'tutva yami' for 'tutvayami' in some mss For its justification see Wackernagel, Altind Gr I p 327 and my note on 271 In TS 1 2 7 1 samyatte-sanyalte and here a final guttural has become a dental before a dental A similar example has been noted by me in Samantāntarā where we have *icchlokaṃ* for *rklokaṃ* cf note on 179 Here the assimilation has extended its sway to the place of articulation as well Cf Wackernagel Altind Gr I p 328 (277A)
- 173 The Pratisakhyaas are unanimous on this point Cf RPr IV 3, VPr IV 121 IPr VIII 2 Pāṇini VIII 4 45 allows either the unaspirated sonant or the nasal before a nasal, while ms usage is invariably in favour of the nasal See Macdonell, Vedic Gr p 67, Wackernagel, Altind Gr I p 328 c SV I 279 (Benfey) reads '*udug nyag va*', while the commentator requires '*udam nyag va*'
- 174 Cf RPr IV 12, 13, VPr IV 97, CA II 17 and Pāṇini VIII 4 63 IPr V 22, 24 prescribe the change of *t* and *n* into *c* and *ṇ* before *ś* and V 34, 35 the conversion of *ś* into *ch*, when preceded by any mute excepting *m*, Valmiki (V 36) also excepting *p* and Pauskarsadi (V 37) denying the changes, when *s* is followed by a consonant and denying in this situation also the change of the preceding *n* into *ṇ* For details see Whitney CA II 17 'magha vaṇ chagdhī' according to Wackernagel the process of euphonic alteration here is a bit different He thinks that in such examples an insertion of *t* (similar to that before *s* 187) takes place before *ś*, that is *vajin snathihī* may become *vajinṭ snathihī* or *ñehna* (through *ajñehna* for joint *snā*) Cf Wackernagel, Altind Gr I p 332 and the rule 280 a on 331, Macdonell, Vedic Gr p 69
- 175 Cf Pāṇini VIII 4 63 and the vartika 'chatvamamiti vacyam' on it Read '*na na gih | ścota yata, śnathi, slokaṃ, śnaśati, śma śnuṇ iti pratyayah* | For *śnathihī* cf Wackernagel, Altind Gr I p 331 On VPr IV 96 is cited '*adityaṃ smasrubhīh*' See also Yvś 123 For *slokaṃ*, cf '*icchlokaṃ*' on 179, which in the opinion of some will be '*rklokaṃ*' Examples for other words are not traced in SV and RV (For such a case in RPr cf

Uvata 'vidā, mgyamudāhanam on VII 33) For 'scyotatī' Bhutto cites 'valscyotatī on the vartika quoted above

176 RPr IV 5, VPr IV 122, CA II 7 agree with our treatise on this point. The same doctrine is attributed by the IPr V 38 to Plāsi etc. TPi V 39-41 declare that in view of some, the *h* remains unchanged, while the Mimamsakas and others hold that an aspirated sonant is inserted between the final surd and the *h*. Panini VIII 4 62 allows the *h* either to remain unchanged or to become the sonant aspirate. See Macdonell, Vedic Gr p 73

177 The meaning is that *usmī* is converted into the spirant corresponding in position with the following letters. Thus before *c* and *ch* it becomes *ś*, before *t* and *th* *ś* before *t* and *th* *s* before *s*, *s* it is changed into each of these respectively before *h* and *kh* it becomes *jihvamulya* and before *p* *ph* it is converted into *upadhmānya*. Visarjanyā itself then does stand in Samhitā before a pause. CA II 40 agrees with it. The VPr III 9 12 gives as taught by Śakṛyā the doctrine of Tāla—namely that *visarjanyā* becomes a sibilant before a sibilant and *jihvamulya* and *upadhmānya* before gutturals and labials, (while according to III 10 Śakṛyā leaves *visarjanyā* unchanged before a sibilant) and itself maintains III 11

the *visarjanyā* before gutturals and labials, VPr III 7 prescribes its conversion into *s* before *c* and *ch*. III 8 declares the change into *s* before *t* and *th* and III 13 rejects the *visarjanyā* altogether before a sibilant followed by a surd mute. IPr IX 2, 3 agree with our treatise. Tāla R1 (151) IPr also declares that *visarjanyā* remains unchanged before *h*. It then rehearses the different opinions of other teachers in IX 4, 5 and IX 1. The RPr treats at considerable length the changes which Tāla compresses into a single rule. IPr IV 31 completely agree with our treatise, excepting the case of a sibilant followed by surd mute before which the *visarjanyā* is to be dropped by IV 36. IV 33 34 permit the retention of a spirant before gutturals, labials, and unaltered sibilants. Thus we see authorities vary on the treatment of *visarjanyā* before surd letters, the point on which they all agree being its conversion into *s* and *ś* before dentals and palatals. See also Panini VIII 3 35 which declares that *visarjanyā* remains unaltered before surd mutes if they are followed by *s* *s* and *ś* and VIII 3 36 which allows a *visarjanyā* either to remain unchanged before *s* *s* *s* or to be changed to the corresponding sibilant. See also the vartika *khāpare samivisargalpo vaktavyah* which prescribes omission, retention and its alteration into sibilant. According to Whit-

ney the assimilation to a following sibilant was a more primitive mode of pronunciation than the retention of it, which has become prevalent in the later language, a fact fully borne out by old mss Cf Whitney on CA II 40 In the commentary read *jihvamuliyā* before *k* in *divah* (ॐ) *kakutpatih* and *upadhmaniya* before *p* in *patih* (ॐ) *prthiviyah*

For the treatment of final *s* before dental *t* and cerebral *t*, cf Macdonell, Vedic Gr p 70, 71, Wackernagel, Altind Gr I p 339

In the commentary 'dusvapnyam' may be read 'dussvapnyam' For the tendency of spelling *rayi* *syāt* (= *rayih* + *syāt*), *śuci sma* (- *śucih* + *sma*), *gobhī syama* (- *gobhīh* + *syama*) cf Benfey, SV Einl XLI

178 For corresponding rules, cf RPr IV 9-11, VPr IV 95, 96, TPr V 22-24, CA II 10 11, and Panini VIII 4 40 There seems hardly any agreement among the Vedic mss in the treatment of final *n* before consonants in general and before *c*, *ch* and *t* in particular, and there is "hardly any passage in which all the codices agree either to make or to neglect the assimilation" Whitney We shall concern ourselves here mainly with the SV, where *n* has been virtually superseded by anusvara -

(1) *n* before *c* is represented by anusvara in *asmam ci* II 770, *vajrim ci* 1 408, RV has a variant, *vajrim citra* II 213,

*yāmam citra* I 135 For such examples in the RV mss cf Benfey, SV Einl XXXVII

(2) *n* before *ch* *sam chukra* I 83, *maghavam chagdhī* I 274, *avindam chisū* II 258, *cidam chyeno* II 167, *asmam chatru* II 1219, *urukvam chatra* II 1227 For such cases in the RV cf Benfey, SV Einl

(3) *n* before *j* *vidharmam janā* I 385, *bhrajam jyoti* II 377, *maghavam jyoti* II 1154, *gacham jaro* II 724 *arnavam jagamyah* I 340 For RV cf Benfey

(4) *n* before *t* *ajigīsam tām* I 372, *maghavam tubhyam* II 219, *samam tīpā* II 779, *avīm tmanā* II 435, *śatrum tadhi* II 1227, *dasyum tanubhih* II 337 For RV cf Benfey In Panini V 4 118 Bhattoji has 'ajna' while Mahabhasya has 'āna' also Cf Bohtlink on it

*n* is required to be assimilated with the following *cararga* by RPr, VPr, TPr, RT and Panini It is assimilated to the following *j* according to CA (II 11) as well But even before *j* we find anusvara Why?

There has been a great similarity between *m* and *n* in the matter of *sandhi* Butting a few stray situations (like *sumrat*) *m*, when followed by a consonant was not allowed its distinct independent existence It was assimilated with the following *nute* (and *antastha*) by RPr IV 6, TPr V 27, VPr



IV 12, CA II 31, RT 180, and Panini VIII 4 58 It was turned into *dot* before *r* and *spirants* by RPr IV 15, TPr V 29, VPr IV 1, CA II 32 and Panini VIII 3 23 But there arose a tendency, probably for convenience sake, to show *m* by the *dot* even before *mutes* and *semivowels* noted by our treatise in 182, and by Panini in VIII 4 58 and 59 This tendency slowly gained ground till it completely superseded the phenomenon of *parasavarna*

Exactly the same thing occurred with regard to *n* VPr IV 2 turns *n* into anusvara in the interior of a pada, and a similar phenomenon is recorded by Panini in VIII 4 24, in which CA goes further and makes the use of anusvara a universal usage Cf Whitney on II 11 see also 34 Preceded by a long vowel and followed by a vowel or *y*, *v*, and *h*, the *n* was unanimously turned into either anusvara or anunasika (cf note on 112), followed by *c*, *ch* or *t* it gave rise to *s* (153) which in turn changed it to either anusvara or anunasika Thus in *sandhi* the letter *n* was, in a vast number of cases, represented by the *dot*, and no wonder if this *dot*, helped by the process of simplification, superseded *n* even before those letters where its use was correct, and prescribed by the grammatical treatises

Thus before *d* we find *n* represented by anusvara in *vr̥sam dya*

*vā* I 93, *devam̐ deva* I 100, *harīvam dadhe* I 223, *agmam̐ devasya* I 435, *vidharmam̐ devebhyah* I 521, *nvasmim̐ dadhra* II 77, *kramdam̐ deva* II 110, *maham̐ devo* II 284 *kinvam̐ diva* II 309 *kīamdam̐ devo* II 310, *sedham̐ durita* II 666, *mīdhumam̐ drapsih* II 719, *dhumam̐ divo* II 802, *stabhayam̐ divo* II 896, *maham̐ deva* II 1110, *asigran̐ deva* II 1166 Before *dh* we find a variation in SV I 344, before *p* *n* is changed to *ṅ* by (Panini VIII 3 10 37, for which there is no rule in our treatise) or *ṇ* Cf *nṛ̐ ṇ̐ pahi* RV 8 84 3 = *nṛ̐ ṇ̐ pahi* SV II 594, but *nṛ̐ n̐ pahi* in RV I 174 1 For *n* before *l*, and *s* see Benfey SV Eul XXXIX

The process of simplification had gone to such an extreme by the time when the Samaveda mss (on which Benfey based his edition of SV) were written that, of assimilation, we do not find in them even a single example, and this was probably the reason why our commentator imported 'paśyañjanmanī' from RV 1 50 7 and it is no wonder if the scribes have not followed the practice of assimilating the *n* to the following *cavarga* even under that rule which prescribes its observance

In the commentary adopt *bhavan̐ pare* instead of *pare* For the euphonic combinations of final *t*, cf Macdonell, Vedic Gr p 68, 69,

Wackernagel, *Altind Gr I* p 328

179 There is no difference among the different authorities with regard to the combination of *t* with either *ś* or *l*, though there are differences in the mode of statement of the rules. See RPr IV 9 10 VPr IV 13 96 CA II 13, TPi V 22 25 and Panini VIII 4 60, 63 'ikślokaḥ is doubtful. But cf 'vakeḥete' on P VIII 4 63. In the commentary of Samatantra once occurs *recllo lam*' (perhaps due to the change of the place of articulation, as *t* is found in *saṃyatte* for *saṃyul te*. Cf Wackernagel, *Altind Gr I* p 328). For the treatment of final *n* before *l*, cf Macdonell, *Vedic Gr* p 69.

80 For corresponding rules, see RPr IV 6, FPr V 27, VPi IV 12, CA II 31, and Panini VIII 4 58. The mss and printed texts usually represent this *sandhi* by the anusvara sign. The actual change of *m* to *n* before dentals led to some errors in the *pada text* of RV. Cf Wackernagel, *Altind Gr I* p 332, Macdonell, *Vedic Gr* p 68. *tvanka stha* St has *tva kasta* 'tristum makare' preferable, here *m* is not turned into anusvara.

81 2 CA II 32 omits *m* before *antastha* and *usman*, but this omission carries with it the nasalisation of the preceding vowels, CA II 35 however declares a nasal *l* before *l*, the RPr IV 15 changes *m* into anusvara before the spirants

(see 183) and *r*, but makes it before *y*, *l* and *v*, a semivowel nasalised (see IV 7). VPr IV 1, 4, 10 agree with the above, but IV 5 declares that Kasyapa and Śakata yna hold that *m* is dropped. The 1Pr XIII 2 prescribes the omission of *m* before the spirants and *r*, but converts it (V 28) into the nasalised semivowel before all other semivowels. Cf Panini VIII 4 59. Forms like *yamyamana* and *aponukta* show that final *m* originally remained unchanged in *sandhi* before *y* and *l* (Wackernagel, *Altind Gr I* p 334) and forms like *jaganvan* point to its having at one time become *n* before *v* in *sandhi*. Macdonell, *Vedic Gr* p 68. Read 'krvim jyathv' and so on in the commentary. It is to be noted that while VPr IV 5 declares that according to Śakata yna the *m* is dropped, our treatise changes it to semivowel.

183 Cf VPr IV 1, TPi V 29, RPr IV 15 and Panini VIII 3 23. Before *r s s* and *h* final *m* becomes *anusvāra*. From its original use before spirants and *h* anusvara came to be employed before the semivowels also. This is shown by 182. In the post Vedic language anusvara came to be before mutes and nasals also. The compound 'samrat' shows that *m* originally remained unchanged in *sandhi* before *r*. See Wackernagel, *Altind Gr I* p 334, Macdonell, *Vedic Gr* p 68, and my note on 178.

184 Cf Panini VIII, 3 26, 27

185 114 is meant for those cases, where the visarjaniya has been reduced to *y* only to be omitted by 158. The present precept covers those cases, where the visarjaniya is reduced to *r*. According to our treatise then, the ranga is a nasalisation of the preceding vowels, while anusvara is a consonantal element, which is inserted between *u* and *r* in 'rturanu' and the like. This distinction is also admitted by Panini VIII 3 4. The IPr XV 1 prescribes the nasalisation of the preceding vowel in case of the conversion of *n* into *r*, a spirant or *y*, also when the *y* is omitted, or in case of the omission of *m*, while IPr XV 2 adds that some deny this and XV 3 directs that an anusvara is inserted in between. It should be noted that the IPr is not perfectly decisive upon the question, whether the so-called anusvara consists in a nasalisation of the preceding vowel or in a nasal consonantal element following the vowel. See Whitney on IPr II 30. For corresponding rules see RPr IV 80, VPr III 131, IV 4, and CA 1 67.

86 CA II 9 VPr IV 15, and IPr V 32 are virtually in agreement with our treatment as regards the insertions, while RPr IV 16 merely mentions them as enjoined by some authorities. See Panini VIII 3 28. The insertion of these tenues after the nasals is a purely

physical phenomenon and is quite natural. Cf Whitney, CA II 8 9.

187 In the commentary 'sayi' may be read 'saye'. Cf Bohtlink on P VIII 3 30. Before the dental sibilant final *n* remains and a transitional *t* is inserted e.g. 'mahant samudrah' I 429. In such cases the *t* is organic. From such survivals it spread to cases where it was not justified. Cp Wackernagel Altind Gr I p 332, Macdonell Vedic Gr p 69. The mss however do not uniformly follow this rule. Cf Benfey, SV Einl XXXVIII, Burnell, Shpbr p XIII. In English a final *t* is very often added after *n* as in *pleasant tyrant peasant*. Here the *t* is added on the analogy of the alternation often found in OE between a singular in—*nt* and a plural in—*ns*. Just as the singular *merchant* corresponded to a plural in—*ns*, so also a singular *peasant* was formed to the plural in—*ns*. For details see O Jespersen A Modern English Gr I p 220.

For corresponding rules, see RPr IV 17, IPr V 33, CA II 8, and Panini VIII 3 30. SV II 767 *yat sam* (St) may be emended to *yant sam*. Cf Benfey, SV Einl XXVI.

188 I read 'sattsvantikayanah', like 'pratyantatikayanah', udannaupagavah. Patañjali I 1 2, Bhattoji Śabdak 1 1 2 57.

189 IPr V 6, VPr V 43, CA IV 35 and the varṭika (sampumkanam so vaktavyah) on Panini VIII 3 34.

- 190 TPr V 7, and Panini VI 1 135, 136
- 191 This rule sounds peculiar. This is apparently meant to show the function of the past perfect, which does not come in the ken of a Pratisakhya. For the insertion of *s* cf Panini VI 1 135
- 192 RPr IV 85 87, VPr III 53, Panini has (VI 1 137-139) three sutras, while our treatise serves the same purpose with one. In the comm read 'obhribhram pari skitam' SV II 683
- 193 Panini VI 1 148
- 194 Panini VI 1 147 which includes in it *praskura* *lurasura*, and *rithasya* (cf 209 a separate rule for it) *lislub* *lislindha* *tudbi* *hitokupityo* *conidevatayohi* *sut* *ulopasa* (cf 211) and *prattum* *patu* *gati* *kuturi* |
- 195 Panini VI 1 149
- 196 No corresponding rule even in Panini. Ho on the other hand notes 'apaccatuspacchakunisi lekhanō VI 1 142 on which varvikakara says 'sudupi harsadiseva vaktavyah, kiraterhusajivilakulyakunisesviti vacyam' Cf Bhattacharya on it. In the comm 'apakiutyanyat' would suit better
- 197 Panini has two sutras for it, VI 1 140 141. In the comm read *parikhram*
- 198 Panini VI 1 150
- 199 Panini VI 1 143
- 200 Panini VI 1 146
- 201 Panini VI 1 144 Cf Bohtlink on it
- 202 Panini VI 1 135 Our treatise restricts the word *hariscandra* to the *ic* Cf 207
- 203-4 Panini VI 1 145 Panini leaves the use of this word in *anācarite* (204) unnoticed, while our treatise overlooks its use in *sevitasevitadese*
- 205 Precisely the same rule is found in Panini VI 1 147
- 206 No corresponding rule is found. For *askrah* *vahrasah*, cf ŚSS VIII 21 I 'vatsvadeviyam nivit saha purvaih prācibhirunatrimśadavaśmā' The reading in Nividdhyaya is *askrah* For *askra* cf IS 1 5 8 5, 2 5 8 6, VI 3 8 1
- 207 Cf RPr IV 84, VPr III 54, and Panini VI 1 151, Macdonell, Vedic Gr p 74 Muk the SVPr *harib* | *candrah* but *su* | *candrah* and *puru* | *candrah*. According to Bhattacharya Panini VI 1 151 provides for *hariscandrah* and *suscandrah* in *mantra* and VI 1 153 for *hariscandra* in *lola*. But I would rather have 151 for *suscandrah* and *puruscandrah* etc and 153 for the two words mentioned in the sutra
- 208 Exactly the same rule is found in Panini VI 1 155
- 209 Cf *parasparadāna* on Panini VI 1 157
- 210 Cf 'maskarimaskarimū venuparivrajaktyohi Panini VI 1 154 Jñānendra, the author of *Tattva bodhini* says 'maskarimabdadinimā matvarthyenestasiddhau maskarigrahanam parivrajaka evayam pra

yogo yathā syadityevamārtham  
Against this view of Kaiyata on  
154 Bhattoji in his SK remarks –

‘maskaraśabdo vyutpannah, ta  
sya suditi nīpatyate This remark  
is very significant, inasmuch as  
it indicates in a way that this sūtra  
and others *which treat avyutpanna*  
*words* are not Panini’s own,  
who held that the Unadis are not  
derivative words (cf Vaitikakari,  
Pitāṅguli, Kaiyati, Bhattoji and  
Nāṭasa on 3 P 3 1) but who in  
order to make his work complete  
and thorough, adopted them and  
the sūtras like the present one  
from Śakatyāni (Nāṭasa ŚS on P  
3 3 1) who in his *Nirukta Vyākaraṇa*  
(ŚS on 3 3 1) proposed that  
all words were derivative (Nū I 1)  
and did accordingly give derivations  
of difficult words, some of which  
may have been adopted by Yaska  
in his *Nirukta*. It is quite proba-  
ble that in parallel passages, found  
in Panini and Rktaṇtra, the for-  
mer stands a debtor to the latter,  
which was perhaps (1) originally  
written by Audavrajji, (2) was  
improved upon by Śakatyāni (3)  
and was finally brought to its pre-  
sent form by his followers. For  
details see introduction

211 Cf VPr III 52 *taskarah tatharo*  
*bhavatiti* Yas I Nir III 3 14  
2 and ‘tadbhihato karapityoścora  
devatayohi sut talopaśca in kaska  
dīgana

212 The sūtra prescribes lengthening  
for bhasa alone. But cf RPr

‘paryabhiṣapiti vitavrvare IX  
6 Panini would construe pravru-  
te etc as pra + a + vimate and so on

213 VPr III 125 and RPr VII 6

214 Panini VI 3 117

215 No corresponding rule is found.  
The RPr devotes three chapters  
(VII–IX) to the subject of the ir-  
regular prolongation of vowels. In  
VPr the same subject occupies the  
sixth section of the third chapter  
(III 95–128) and one rule in the  
seventh in the 1Pr it occupies the  
third chapter which however, in-  
verts the form of statement adopted  
by other Pratisakhya and details  
the cases in which a vowel which  
is long in Samhitā must be shorte-  
ned in the *pruṭi*. The method of sta-  
ting the phenomenon of prolonga-  
tion adopted by different treatises  
is so varying that little would be  
gained by any detailed comparison.

216 RPr IX 216

217 VPr III 130

218–9 RPr IX 1, VPr III 103,  
CA III 9, and Panini VI 128–  
129

220 CA III 10 and ‘suno dantadam  
stakarakundavarahapucchapade  
su dirgho vicyah a vartika on  
Panini VI 3 130. In the comm-  
read sva vit | śvavit | vit | śva  
padah | śvapadah | pād | śva  
varahah | svavarahah | varaha |  
and so on. It was customary to  
repeat the word after citing its  
example

221 Cf Panini VII 3 90 and ‘asarva  
namnah on it

- 224 Cf Panini VI 3 137 Cf Bhattacharya on this sūtra, and Bohtlink on II 2 27
- 225 Panini VI 3 125 126
- 226 Panini VI 3 47, 49 The commentator in 'abhiyamake dvīśab dasya' is referring to dvāyastināh samkhyayamabhihūthyasityohi VI 3 47
- 227 CA III 2 Read in the comm *astipadum* | *istipadum* | *padu* | *istagoyul tum* | *istagoyuktum* | *yo yuktā* | and so on Cf note on 220
- 228 CA III 1, and Panini VI 3 137 There is no *avajāha* in *turasat* in the *padā* text of the SV and RV For *ulasat* cf Bohtlink on VI 3 137
- 229 Panini VI 3 117
- 230 RPr IX 6 Panini VI 3 116 restricts the operation to seven roots
- 231 RPr IX 7 VPr III 106 CA III 12 and Panini VI 3 122 SV II 466 *parinasam* St, *parinasam* Benfey, SV II 553 *parivrtah* St, but *parivrtah* in Benfey
- 232 Panini VI 3 122
- 233 CA III 11 Panini compresses this sūtra into two syllables 'dasti' VI 3 124, where Bohtlink cites *nitta vitta*, *paritta* For *t* cf Panini VII 4 47 and Yaska 'prattamavattamiti dhatvadi eva śisyete Nir II 1
- 234 VPr III 130 Note the brevity in 'ikah kase Panini VI 3 123 Mark the anusvara for *n* in *pratikasam* (= *n*) in the comm
- 235 Cf CA III 16 with Whitney's exhaustive note VPr III 130, Panini VI 3 135, RPr VII 12, I, 21, 24, 27, 29, major portion of 30 greater portion of 33 35, 36 37, 39, 40, 46, 49, 50, 51, 80, IX 30 are practically covered by the general rule of our treatise It should be noted that our treatise avoids rehearsing examples and like Panini prescribes a general rule which covers several situations Note that while in SV II 532 St has *jahī visva* Benfey reads *jahi visva* See Benfey, SV Lintl XXV
- 237 RPr VII 23 26 VIII 1 4 are partly covered by this See also Panini VI 3 133 SV II 615 *purā* (St) but *puru* in Benfey Our treatise supports the latter
- 238 RPr VIII 8 In SV II 190 St, has 'visvasma isvardrse but Benfey reads 'visvasma isvardrse (*isvar* = *it'svar* cf Pp) and the note on 271, Benfey, SV Lintl XXV) In SV II 381 St has 'pariyanti but Benfey 'pariyanti which is correct according to our treatise Cf the comm 'upasango na' In II 332 St has 'vanani ca but Benfey 'vanani ca' the latter being correct
- 239 RPr VII 13, and Panini VI 3 134 In SV II 596 St has 'abhihasatya,' but Benfey 'abhihasatya' 'dantye pratyaye' support the latter But why not *abhi deva ayasyah*? In fact this kind of lengthening mainly depended upon the requirements of the metre for which see 'lengthening of final short vowels in Arnold, Vedic metre p 140

- 240 RPr VII 43, 44, and Panini VI 3 134
- 241 RPr VIII 18 is covered by this
- 242 VPr III 111, and CA III 4 Mark that our treatise takes 'yuyotana' as two words and the SVPr makes *avayāha* in 'knotana etc. In SV II 232 St has 'tad idy' while Benfey reads 'tad idy' the latter is supported by our treatise
- 243 'ayam te bhasyam' is a kind of *vartita*. It is to be noted that while Katyāyana uses the word *vayam* in his *vartika*, our treatise has invariably *bhasyam*. In the common *Samatantra* such *vartita* is no more than one hundred
- 244 SV I 397 runs 'yuyotana no' while the comm requires 'yuyotana no' because here it is citing *yuyotana* as a counter example. The word does not occur anywhere else in the SV
- 245 RPr VIII 11 is included in this and 243 RPr VIII 13 is also covered by this. A portion of VIII 14 also. Mark in the comm 'janu at bhasyam
- 246 'abhi mad ita vosvo arnavam SV I 242 cited as example by the commentator shows that lengthening takes place, though the *para* is not immediately followed by a 'nakaripada'
- In the commentary read 'adida nde | In 'adid vandeta varunam' I 288 it is not lengthened, because it is not followed by a sibilant
- 'sapta nu sata' SV I 577, there is no *n* in this, yet this is cited by the commentator as an example
- 247 Cf RPr VIII 6
- 248 RPr VIII 10
- 249 RPr VIII, 35 is partly covered by this
- 250 'mam stomamrhatē jatavedase rathamiva sam sihemā manisiya SV I 66 In this verse the lengthening takes place, because it has *mam* in it. In *divinam stomam* the commentary says the same thing in an obscure manner. I do not understand the significance of 'somapurvabhī', because, there being no *mam* word in this verse, the sūtra cannot be applied to it
- 251 na kevala dīva is andhī | a tveta. The commentator means that in a tveta there is first lengthening of *a* and then *sandhi* hence the sūtra is not applied to it
- 252 1 Pr XII 20 reads 'prabhyapana nūdurānūpa sampatiprati nya tyādhī sudavapī | upasūta vimśatiruthavacakah sahetaribhyam | 1 Pr I 15 reads apravopabhyadhī prati parī vi nityupasargah | These ten words are but half the number which are reckoned as prepositions by the RPr, and VPr VI 24 and by Panini I 4 58, 59 see *pradigama* in Panini's *Grammatik* by Bohtlingk 154. The discordance is real and difficult to explain, though the commentator of TPr suggested that only so many are recognized by the Yajurveda. See Whitney on 1 Pr I 15 cit—*vak* are not counted in *cedigana*. Cf Panini's *Grammatik* for

cadigana which is an akrtigana

262 Panini VI 4 73

263 Cf RPr IX 40 VPr III 120, and Panini VI 3 137 Cf Boht link on it

264 Cf CA III 27 which also prescribes doubling of final consonants Our treatise does not expressly mention *padānta* hence its scope is unrestricted and it may well apply to the words in pause as well Indian grammarians generally do not prescribe doubling of final consonants, the only exception to this being our treatise and CA VI 7, VPr IV 116 and IPr XIV 15 unanimously teach that a consonant is not duplicated in pause It should be noted that the authors of these treatises recognized the doubling only in the *Samhita* patha and not in the *padānta* This hypothesis is to some extent supported by the fact that both the RPr VI 14 (cf Vvāṭa on it) and Panini VII 4 51 attribute to Sakalya or Sakalya, the teacher to whom the invention of *padānta* is generally attributed, a denial of all duplication

One thing more We have no record of such doubling in Sanskrit except in liaison, while Prakrit has dropped the final consonants instead of doubling them If the phenomenon ever occurred, it must have been confined to a particular area, which it is difficult to locate at present

265 CA III 27, RPr VI 15, VPr IV 106, TPr IX 18, 19, and Panini VIII 3 32 SV In II 289 St reads *dadhya<sup>~</sup>apo*, while Benfey has *dadhyanaipo* See also SV II 515 St *sadr<sup>~</sup>asi*, Benfey *sadr<sup>~</sup>asi* For reasons see Benfey, SV Lini XXV, XXXIV All grammatical authorities agree that the final *n* or *ṇ*, when preceded by a short vowel, and followed by any vowel are doubled But note that, while Panini and others make this doubling obligatory (*nityam*), our treatise makes it optional (= *dvaiddham*) But according to the *Parasikṣa* and *Vyasikṣa* the final nasals, though written double, should be pronounced only once When a consonant follows, these nasals, according to *Varnanirṇayapīka śikṣa*, like all final consonants, may be doubled, in '*apnuvannpurvam*' etc as in *tattharoṭi* 'But although this *śikṣa* calls them final consonants, they cannot be strictly called final, because they are followed by other consonants, and their doubling, according to Siddheśvara, is really a case of liaison rather than doubling proper Likewise doubling of final *n* before vowels is also a case of liaison, for the final *n* represents in many cases an original Indo-Germanic *nt* (or *ns*) which by assimilation from the succeeding vowel became *nd*, and was finally changed into *nn* Skt *san* = *santa* Similarly final *n* represents *nks*, *pratyānks* really being *pratyānks*' For details see Macdonell, Vedic Gr



- p 68, Siddheśvara Varma, Critical Studies etc p 106 For various explanations of this doubling, see Wackernagel, Altind Gr p 330
- 266 For the definition of *stobha*, cf JNMV IX 2 11, Śūbara on Purvamīmamsa IX 9 7 Śāyana, SV I p 11, Vedic Chint pp 1-3, B Faddegon, Ritualistic dadusm Acta Orientalia V 1936 177 et seq
- 267 RPr VI 3, and Panini VI 1 73 'karnacchidram' may be emended to 'karnacchidram'
- 268 RPr VI 13, and Panini VI 1 74 Note 'macchinnoti' in the comm and of 'atrnōti' (=atrnōti Yaska Nir II 4) in Samhitopanisadbr III p 32 Panini VI 1 76 prescribes *c* in *kalī cchaya* also
- 269 Cf note on 168-169 RPr VI 1, VPr IV 100, and TPr XIV 1, put corresponding rules at the head of the *varnakrama* as the fundamental and most important rule The CA III 28 treats it, like our treatise, in a general manner the intricate and obscure subject of duplication in consonant groups is treated in RPr VI 1-14, VPr IV 100-107, CA III 26-32, and Panini VIII 4 46-52 This is treated at a greater length by IPr XIV 1-28

The examples given by the commentator may be read 'abhippriyanī' and so on Benfey does not give doubling, and the majority of mss agree with him Cf SV Einl

XLVII Our treatise does not particularly note the treatment of a consonant group, beginning with *anusvara* The VPr IV 109 expressly exempts *anusvara* from duplication [while *śarīḥ khayāḥ* (cf SK on *samskarta*) a *vartika* may imply its doubling in *samskarta* because Patañjali has put *anusvara* among the *surs* Cf Pat on *haya varat*, and Nagesa ŚS on *śmsl arta*] and the RPr VI 1 rules out *anusvara* in the estimation of consonant groups, it being thought that a consonant is doubled after it in the same manner as after a vowel, a fact confirmed by Patañjali on '*hayavarat*' and Bhattoji (*anusvīravisaṃjagbhvā mūlīyopādhamānīṣṭyam unāmākaropari śarsu cā pathasyopasamkhyatātvenanusvarasvapyactvat*) SK *Halsandhi* According to Whitney there is no reason to doubt, that the same is to be taken as the doctrine of the TPr, and that it takes *anusvara* as the affection of the vowel, to which it is attached, at least so far as the duplication is concerned This may equally hold good in the case of our treatise also It has already been noted that both the TPr and our treatise do not hold very definite views, regarding the phonetic value of the *anusvara*

- 270 *ram hrāt* = *param rephahakarat natau* has been supplied by the commentator According to the comm *rephahakaraḥ* *abhyām* we would expect in the sutra '*rhat*' in

stead of *hrat* VPr IV 101, CA, III 31, and Panini VIII 4 46 exactly agree with our treatise The RPr VI 4, 8 'param rephat, na rephah' and TPr XIV 4 're phatparam ca' deny doubling to *r* alone, and leave *h* to meet the same treatment with other spirants

In the comm read *ājuhvvāṇa sya, arkkadīni* | 'duduhrire' seems a counter example, and is here misplaced

- 271 Read examples with doubled *s* The precept seems rather an ill conceived one, since the doubling is already declared by 270 Its real function however is to deny the doubling of spirants, when they are followed by a vowel, as in *kaṣṭa*, and this is exactly what other Pratiśakhya and Panini do of TPr XIV 4-16 CA III 31-32, and Panini VIII 4 46 to 49 The RPr VI 10 however exempts from duplication any spirant when followed either by a vowel or by any other spirant For the fact that *nyama* sūtras are meant for negation, cf Patañjali (Kiehnorn, Ind Ant XVI 242) and Nageśa ŚS *Hulandhi* on Panini VIII 3 17 For the importance of Panini VIII 4 50 from the point of view of our treatise, cf note on 168 For the fact, that like our sūtra, the three sūtras of Panini (VIII 4-48-50) are really meant for *vyavastha*, cf 'yaro' *nunasika ityato vetyanuvti*, *nacitveva siddhe tu sūtratā*

*vaṇāpi tatheti* Nageśa, ŚS on VIII 4, 50

The tendency for duplication had a peculiar charm for the Indian phoneticians, who elaborately stated its niceties, and thus carried it to a frightful appearance Groups such as *ntkṣtr*, *tṣpṣpy*, *kkṣṣṭny*, mentioned by Whitney on IPr XIV 9 would pale into insignificance before the staggering variety of the forms of *samskṛta* [Bhattoji, SK against 'trisakarakamapi of Nageśa, LSS 'iti na yuktam lākṣye laksanasyeti nyayat' etc] resulting chiefly from the duplication of *s*, *h*, *t* and even *anusvāra* (-sar, cf Patañjali on *hayavarat*), forms which could have existed in pure theory alone, and which probably had no Patañjali's sanction, who, for the formation of *priyastau*, *priyastā*, first said on Panini 1 1 24, '*yathalakṣanamaprayukte*', but at once corrected himself by saying '*naṇva va lakṣanamaprayukte vartate, prayuktameva laksanānvakhyant* Cf also Nageśa, LSS on *priyastā*

But this tendency brought its own nemesis, and we see the process of simplification set in comparatively early in the mss, (cf Roth, ZDMG XI VIII, 101) which adopt more or less regularly the abbreviation of a double consonant before a consonant (Kiehn, Veda of Black Yajus XXXVII n 5) and gradually ignore the doubling altogether (cf Macdonell, Vedic Gr for Students p 413 *rundhe*)

This process too was carried in turn to extremes, till we meet in stances, where the Vedic mss use one letter in place of two, which were not the result of doubling, but belonged to two different words Cf *gy* for *gyy* in *dadhagytir* 't+gyo' SV II 879 *ty* for *tty* in *bhinattyojasa* 'ti+o' I 297 *tr* for *ttr* in *caratrimsat* 't+tri' I 281, corrected by Benfey, *tv* for *tiv* in *mahatvam* 't+tiā' II 258, *utva* 't+tvā' I 194, *yatva* 't+tvā' I 371, *utvam* 't+tvā' II 334, *citra* 't+tvā' II 662 *satve* 'sat+tiā' II 928, *syatva* 't+tvā' II 1155 *dy* for *dyy* in *pathorlyam* 'ut+dyam' I 92, *yalyāyah* 't+dya' I 278, *dr* for *ddr* in *nachā* 't+dra' I 4, *dv* for *ddv* in *śalśatvāpade* 't+dva' II 1057, *dhy* for *ddhy* in *adhyasya* 'ut+hi+a' I 224, *cith* *yasti* 'cit+hi+asti' II 335 These forms are provided in our treatise by 163-169 The principle of dropping *d* before *dh* gave rise to forms where *t* is dropped before *s* (*s+s* = *ts*) Cf *isvardise* 'it+sva' II 190 = *itsvardise* in RV There are good many instances, where in place of *nk* and *ng* only *n* is written Cf ante II 1101, (CA II 20) *andhi* II 878, *panti* I 26 Here *nt-nkt-nkht* Cf Benfey SV I 11 VII, Wackernagel, Altind Gr I 133-134

272-73 For corresponding rules, see RPr V 40, VPr III 85, IPr III 6, CA III 75, and Panini VIII 4 1, 2 For details of cerebralisa-

tion, cf Macdonell, Vedic Gr p 38, Wackernagel, Altind Gr I p 187

- 274 See RPr V 58 (exceptions in 59), VPr III 87, and Panini VIII 4 27 Note *arsanah* II 685, where RV 9 61 16 reads 'arsā nah' so noted by RPr V 58 SV II 797 has *ririhi nah*, while RV 9 11 9 runs *ririhi nah* not noted by RPr 59 SV I, 81, 184, 358, 509, II 598, have *ma nah* and II 247, 560 read *pāri nah* [which sounds peculiar, when read in the light of *pāriṇāṭi* *śatitayam* VPr III 88] while RV 7 41 3 57 5, 8 19 27, 71 6, 80 4 9 79 2 etc have *pāri nah* and RV 8 47 5 9 54 5, 9 64 18 etc have 'pāri nah
- 275 RPr V 40 (*śamanapade* 'vāgrhye') 54-57, VPr III, 87-89 (exceptions in 90-93, 96), CA III 76, 77 79, -80 (exceptions in 86-92) prescribe *natva* in compound words Our treatise on the other hand, has no rule to cover these compound words, but simply says *mase yatha dīṣṭi* (1) and thus shows its unwillingness or inability to cope with the intricacies of Vedic grammar 272 and 273 are apparently meant for *śamanapades*, and this is exactly the reason why words like 'pāriṇāṭi' are cited on sūtra I And yet the commentator here cites *haryojanam* etc as counter examples, words which are in reality no *ekapada* (like *gunam*), and to which, therefore the two sūtras (272-73) are not applicable A

similar inconsistency has been noted by Whitney on TPr XIII 15

For cerebralisation in two *padas*, of *svarna* II 1201, but against this *svarnop* in II 303, which is wanting in RV *varna* II 61, *śrngavrso nīpat* II 77, *nrbhīry emanah* II 52=RV 2 143 3 which has *yemanah*, *nrmanah* I 323, and so on

RPr V 42, 44, CA III 93, 94 give to separate rules, while the VPr III 96, and IPr XIII 15 prescribe one rule. Our treatise precisely agrees with the latter group

The physical explanation of the effect of the sounds mentioned in this rule, to prevent the cerebralisation of the nasal is obvious. They cause the tongue to change its position, when the tongue is once bent back in the mouth to the position in which the cerebral sibilant, semi-vowel and vowels are uttered, it tends to remain there and produce the following nasal at that point. But these letters suddenly call it into action in another quarter and thus put it out of adjustment, as it were and thus prevent the cerebralisation of the following nasal. Cf Whitney, CA III 94, Macdonell Vedic Gr p 38 n 2, Wackernagel, Altind, Gr p 187 note

276 VPr III 58 precisely agrees with our treatise. See also CA II, 87, RPr V 22 (which has better example 'svaṛṣanapsam' and Panini

VIII 3 57, 59. It should be noted that the proper function of a *Pratīśākhya* is to give rules for the conversion of the disjoined text into the joined one, hence it should have nothing to do with the process of derivation of a word. Peculiarly enough our treatise is here prescribing a rule for the formation of words like *rksu*, *vanīksu* etc, with which a *Pratīśākhya* has nothing to do. On VPr III 58 Uvata cites these examples and then tries to justify the position taken up by the *Pratīśākhya* in the following words —

“*nanu ca yatra padakaro'nyathā bhutam padam karoti anyatha carṣasamhita tatraiva laksanam kartum yajyate, yathā susava, susava, yatra punaḥ padakarasya carṣasamhitasya samanavakyatvam tatra laksanam na ghritate | vyākāraṇasya viśayaḥ sūtr | satyameva, yadi nama prasāṅgānupajīvadacaryena sisyavutpattīrtham kaścidvyakarana laksanaḥ saṁjītaḥ evaṁ saṁhita yama vidyamaṇesu laksanam draśtavyam | athava yathā edhaharasya madhvaharanamudakaharasya matsyaharanam puspaharasya phalāharanamevametadapī | evaṁ cakṛtvā adosa eveti |*”

But this is a lame excuse and does not by any means justify the position. In fact the *Pratīśākhya*s do enter now and then in the discussion of a matter which is really out of their province. For instance in CA I 83 we read a rule which

prescribes shortening of a nasalized vowel occurring in the interior of a word. Similar is the case with RPr XIII 22 (one of its later books) which treats the same subject, and for the introduction of which into the *Pratisakhya*, the commentator, Uvata takes so much pains. Cf RPr XIII 22. Similarly CA II 33, 34 concern matters, with which the *Pratisakhya* properly has no concern. Accordingly RPr IV 7 disposes of them simply by specifying that *m* is altered before an initial vowel excepting *ṛ*. The IPr says nothing upon the subject, but the VPr IV 2 gives a precept which includes both the rules of CA in it. Sometimes these treatises proscribe most blundering and superfluous rules. For example CA III 43 shows that in 'simanta' the resulting vowel is short, a word which is nowhere found in the AV. Again it is a peculiarity of the author or authors of our treatise like that of the CA to give their rules a wider scope than the vocabulary of the Samaveda requires in many instances contemplating and providing for combinations of sounds, which we find nowhere in the whole body of the Vedic literature and for which the commentator is compelled to fabricate examples. Note the sutras from 186 to 235 and their commentary. Here one would at once mark the identity or near correspondence of so many fabrica-

ted illustrations furnished by the commentator with those given by the scholists to Pāṇini and it is a very noteworthy fact, as it supplies us with a positive proof of the more intimate relation of the grammatical system of our treatise than that of any other of the *Pratisakhya*s with the general Sanskrit Grammar.

277 'su gayatrī' is the suman from (t) 'raya)su gayatrī' SV I 255. N corresponding rule is found

278 Cf Pāṇini VIII 3 57

279 Cf IPr VI 1 1 and CA II 90. Note the peculiar way of citing examples. The commentator picks up the opening 'a tveta' of I 164 and the example *nisidatā*, to which the sūtra is applied, comes after words, and such is 'asota pariśinātā' II 1 580. For a similar practice in IPr cf Whitney on IPr IV 20 *prate* II 236 contains no word on which the sūtra may have any bearing. The reading *pratis* seems correct, because I 525 runs 'pratu drava parikosamnisā' and there we get *ni* since to which the sūtra is applied 'a no' I 43, his *puruṣaṇham* where *puru* is not an *upāsarga abhi tyam* is the reading of Bur and B and with this open I 376 and 464, but neither contains any word on which the sūtra may have any bearing. I suspect *abhi kram* in place of *abhi tyam* and in *abhi krandan kulāsesu sidatī* II 382, we get *sadanāsu vidatī* as a counter example of the sūtra *uecā*

te I 467 has *divi sad* udnata (yadudirata I 474, which has *dha nam* in place of *dhana* of RV) *dhosman* 'atithyru refers to (a) I 223, which contains *susuvamsam* and (b) II 1017, which has *susu mn*

- 280 (a) In the comm *trih* means, that the word *pari svanah* occurs thrice in SV Cf I 473, II 443, 663 But, add *pari svanah* of I 485 Similarly *trih* means that *adhi sanah* occurs only twice Cf I 529, 532, in 601, 529 is repeated The reading, 'adhatvadiriti seems better, because in these situations *s* is not that of a dhatu, but of a word, which is not derived from a dhatu Note the extreme brevity, which is the chief characteristic of our commentator

(b) The phenomenon of changing *s* into *s* has been treated in details by RPr Here is a comparison of the same with our treatise -

*s=s* after a upistut I V 9 87 9 (RPr V 30) not found in SV and not noted by Panini, Benfey notes *antariksasat* but cf Bohtlingk on P III 2 61 After a *vrthasat* I 63 4, only once in the RV but wanting in SV *tvrasat* II 304 only once in SV but four times in RV noted by the comm with *prasat*, *pitrasat* *sitrasat* on CA II 82 *prtanrasat* II 781 thrice in SV, but fivetimes in RV not divided in the *pada text* of either *prtanrasahyaya* 3 37 1 noted by RPr V 23, VPr III 75, and

Panini VIII 3 109

*s=s* after 1 RPr notes examples of 'sah vi sa RV 9 97 38=vi sa II 706, uti sah 6 2 4, but uti sah in SV I 365 hi sah I 381, vi su II 1057 and the like are covered by 282

RPr V -

4 provides for *sat* and *stah* *divisad* 9 61 10, but cf *divi sad* in SV II 22 and *divi san* in I 83 (RV has *san*) 'yu vam hi stah svarpati' is a counter example and occurs in SV II 351, 423 having *svah puti* RPr V 4 is covered by 280

6 provides for *gobhisasyama* etc, which are not found in SV

7 notes *sma hisma* RV 1 37 15 = *hisma* SV II 319 SV II 1078 has *prati smi*, but I 24 reads *prati sma*, where RV has *s*, SV I 230 has *api smasi* where RV reads *s* Such cases are covered by 282 Cf VPr III 68

8 examples do not occur in SV

9 examples are wanting in SV

10 *es u syah* 9 3 10=*syah* II 61 SV II 588 has *pari sya* but RV reads *pari sya*

11 Panini VIII 4 41-286

12 provides *satva* for 16 *padas* *tamu stavima* 8 95 6-II 234, *anustunuvanti* 8 38-II 922 (VPr III 72), *apohista* 10 9 1-II 1190, (cf TPr VI 2 which converts *s* into *s* after 12 words) *rajati stup*

- 9 96 18-II 524, pari stobha  
ntu 8 92 19-II 72, II 413  
All are covered by 281, 282
- 13 pari sificata II 580, 637, 679,  
742, 796, 1026, pari svajanta I  
375, pari svajamahe II 1155  
Cf VPr III 64, 1Pr VI 4,  
and Panini VIII 3 65
- 14 ni sedathuh RV 4 56 7-  
II 946, ni sida II 27 Cf VPr  
III 59, and Panini VIII 3 66
- 15 pari sasvaje II 548 Cf Panini  
VIII 3 64, and CA II 90
- 16 hi stha II 1191, but hi stha  
II 301, 423 RV 9 19 2
- 17 trisadhashe II 259, cf CA  
II 98, which covers all cases  
that are not otherwise provided  
and Panini VIII 3 106, abhi  
ṣata I 309-7 32 24 For  
purvīnestham, see note on I  
adhisnubhīh I 615
- 18 u sva nah II 347 - u suvanah  
RV 9 107 8 Cf VPr III  
62, 1Pr VI 2, the scope of  
which is very wide, CA II 97  
and Bohtlink on III 2 106  
divisañchukra 6 2 6, but divi  
sañchukra I 83 vamsu śidati  
II 1116-1 57 3 Note also  
susūha, susūta, susumat, susu  
mna etc, which are covered  
by 281
- 19 20 examples are not found in SV
- 21 camusacchyenah 9 96 19-  
II 525 mrñjantyrāsana 9  
86 4-II 236
- 22 rathestham 6 21 1-II 774  
prtanasahyaya has been noted  
Cf paramesthañ on Panini  
VIII 3 97, VPr III 56,  
and CA II 94
- 23 records exceptions Cf TPr  
VI 8 pari srava I 567, II  
249 325, 331, 412, 534, 558,  
662
- 24 susamiddho no RV I 13 1  
(VPr III 82 records 24  
exceptions) but SV II 695  
reads susamiddha, diviṣprśah  
II 753, abhisvare 21 281=  
RV 8 97 12
- 27 gosakhayam 5 37 4, gosakhā  
II 1187, but gosakha in RV  
8 14 1=1 122
- 28 For sutesute see note on I  
carsanisaham 8 21 10=II  
709 Cf VPr III 84
- 29 abhi satva 10 103 2=II  
1206 Cf VPr III 8, TPr VI  
12 For anusak, cf note on I
- 30 puru santyoh 9 58 3=II  
409 susamiddha 7 17 1, sus  
amiddhah II 695
- To the phenomenon of ce  
    rebralisation Panini devotes  
    53 sutras Cf VII 3 57-109
- 281 Cf RPr V 18, 19 VPr III 61-  
63, and TPr VI 2 See also 'śuñah'  
CA II 97 which is quite identi  
cal with Panini VIII 3 107 and  
is according to Whitney somewhat  
defective See Whitney, CA II 97
- 282 In the comm 'jagate pado' may be  
corrected to 'jagate pado'
- 283 RPr IV 41, and Panini, VIII 3 41
- 284 RPr V 31-38, VPr III 74-79, and  
Panini VIII 3 101, 104 sustu  
tah, is the reading adopted by  
Bur But 'svasustamah' SV I  
451 seems correct, because in

*sustutah s* is not *sandhya*. In *sustutah* the *s* is changed into *ś* by 272. See Panini VIII 3 105. In 'tvamagne grhapatistvam hota' SV I 61 *patih* is not in the middle of the *pada*, but at the end of it, hence cerebralisation does not take place. Cf Bhattoji on Panini VIII 3 103, and the commentary here 'pādamadhyasye tyadhikarah,' (brought down from 282) SV II 237 has *prabhoste*, but RV in the same passage has *prabhoste*.

285 Correct 511 to 551, which reads 'dhanuṣṭanvantī paumsyam' In *suvīrabhistaratī vājakarmabhiḥ*, 'surīrabhiḥ' is not followed by a *pada* containing *p*.

286 Cf RPr V II, VPr III 80, TPr VII 13, 14, CA II 16, and Panini VIII 4 41.

287 This *sūtra* has nothing to do with this treatise. It stands at the beginning of *Samatantra*, a treatise of *Samaveda*, which treats *sāman* form of the *re* and is invariably appended to RT. In fact both the treatises are supplementary to each other, and the one is not complete without the other. We know nothing for certain about the author

or authors of either. Tradition attributes RT to Śakatayana, and *Samatantra* to Audavraji.

Nor can we say anything about the author of the commentary on RT as to who he was or when and where he lived. The quotations from *gāthas* (see 38) and the quotation from *Nakulamukha*, which could have given some clue about his date, are, in spite of my best efforts, yet untraced. A portion of a copious commentary on this gloss was secured from Adyar Library and is given in the following pages. But as it is incomplete and does not comment either on the beginning or the end of our treatise, it is of no practical value to settle anything about the authorship either of RT or of the commentary thereon. Further research is required for settling this question and I feel confident to continue my quest, till it bears the desired fruit.

The statement of B, that RT contains 280 *sūtras*, seems to be due to miscalculation, as I have carefully compared A, B, C and Bur for this, and found the same number of *sūtras* in all of them.





॥ ऋक्तन्त्रविवृतिः ॥



## ॥ ऋकृतन्त्रविवृतिः ॥

श्रीमते सामवेदाय नमः । श्रीमते हयग्रीवाय नमः ।

अथ गायत्रगानप्रकारो निरूप्यते । यथासावित्री गेय यत्रागीतमिति<sup>१</sup> देवता ध्यायब्राह्मणेन यत्र गायत्र न गीत यत्र यत्र वा गायत्र गेय तत्र तत्र यथा सावित्री तत्सवितुर्वरेण्यमित्यस्या येन प्रकारेण गीयते गायत्र तत्सावित्रीगानप्रकार-मनतिक्रम्य गेयम् । सावित्रीया गायत्रगानवेदेव गेयमित्यतिदेशात् सर्वत्र गाय त्रमात्रे योनिवद् गानमेव कर्तव्य नाश्विकवदुच्चनीचमिति प्राप्तम् । गायत्रगान च प्रकृतिविकृतिसाधारण्येन देवताध्यायाध्ययनसिद्धमेव । गानश्चाप्येयब्राह्मणे दर्शितम् । तद्यथा<sup>२</sup> 'गायत्र पोष्कलमाग्नेय प्रथमाया वा यथादिष्ट गेय प्रथमस्वरैर्वा चतु रक्षरवृद्धान्तैराद्यपात् प्रस्ताव ओंकारान्तो हिम् मा<sup>३</sup> वेत्यन्तस्तोभो वृद्धो भवति इमे वै लोका गायत्रम् इति महाब्राह्मणे सप्तमाध्यायस्य प्रथमखण्डे ज्यावृद् गेयमित्युक्तम् । अस्यार्थः । ज्यावृदिति क्रियाविशेषणम् । आवृन्नाम गीतिखण्डः । तिस्र आवृतो यस्मिन् तत् ज्यावृत् तद्यथा भवति तथा गेयमिति । तस्य व्याख्यानमेतत् । प्रथमाया वा यथादिष्ट गेयमित्यादि सर्वत्र वाशब्द एवकारार्थः । प्रस्तावप्रति-हारनिधनानामक्षरपरिमाणं यथायोनि चिकार्षेद्वैच्छन्दसेष्विति<sup>४</sup> वचनेन यथादिष्ट विच्छ्र-  
<sup>1</sup> Cp Dbr III 23, 24, Agnisvamin on LSS VII 10 18 The avyayi bhava compound requires short 1  
<sup>2</sup> The quotation is not found in A1br and Concordance For the practice of quoting from memory cp M Muller, Preface to I vol of the 1st ed of RV p XXVI  
<sup>3</sup> The Ms has हि ममा वे०  
<sup>4</sup> "इमे वै लोका गायत्र ज्यावृद् गेय त्रयो

हामे लोका यत् ज्यावृद् गायतीति एभिरेवैन लोके समिमीते" PVB 7 1 1  
 Cp Sayana on it —

'आवृदिति गानक्रियाविशेषणम् । आवृतो गीतिखण्डः । तिस्र आवृतो यस्मिन् तत्त्या वृत्तयथा भवति तथा गेयम् ।'

5 प्रस्ताव वैच्छन्दसेष्वनादेशे Dr XX 4, LSS VII 9 6 The printed text has णि०

न्द स्वादिष्ट विहित गायत्र यथा सावित्री भवति तथा गेयमिति नौकार-  
योरावृतोरक्षरावापः । उक्तगेयभक्तिर्वेऽपि यथासावित्र्येवाक्षरपरिमाण-  
मिति । तथा च सूत्र गायत्रपटले ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तम  
पाद शिष्ट्वाष्टाक्षरमिति धानजग्य<sup>१</sup> इति । कथं गानमित्यत आह प्रथमस्वरैर्वेति ।  
प्रथमस्वरैर्वा सर्वैरक्षरैः प्रथमा ऋग् गेयेति । तत्र सर्वेषामक्षराणां प्रथमस्वरेऽ  
वस्थानप्राप्तौ पूर्वावावर्गाववनर्थाविति धानजग्य<sup>२</sup> इति सूत्रेण अन्त्यस्याक्षरस्यै  
नीचैरवस्थापनरूपावनर्दनं क्रियते । प्रेङ्गणरूपेण योनिवद्गानं प्रेङ्गणम् । अथ  
द्वितीयामावृतमाह चतुरक्षरवृद्धान्तैरिति । अत्रापि काकाक्षिन्यायेनावनर्देदिति<sup>३</sup>  
ब्राह्मणमिति धानजग्याशयः । अथ गौतममन्तमपि ब्राह्मणभाष्यकार एव व्याच-  
ख्यौ । तद्यथा मध्यमायामावृत्तिं द्वौ स्तोभौ कुर्यात्ताववनर्थाविति गौतम<sup>४</sup> इति । अस्यार्थः ।  
मध्यमे गीतभागे तदन्त्यस्वरसदृशस्वरावनियतावनर्दनीयाविति<sup>५</sup> । तावेव गानेन  
दर्शयति अभिदेवाँ इया आ आ<sup>६</sup> इति । तत्र द्वावाकारावन्त्याक्षरसदृशौ प्रत्येकम-  
वनर्दितावित्यर्थः । तथा च न नित्यावनर्दनप्रथमद्वितीयगीतिखण्डान्त्याक्षर-  
द्वयावनर्दनविषयं द्विरवनर्देदिति<sup>७</sup> ब्राह्मणम्, किन्तु आगन्तुकस्तोभद्वयावनर्दनाभि-  
प्रायमिति गौतमाशयः । इदमप्यवनर्दनद्वययोनावधीतमेव । तथा च सर्वत्र  
ओंकारावित्येके स्तोभानैकान्त्याचेति<sup>८</sup> सूत्रे नित्यासंस्वरविशिष्टान्त्याक्षरसदृशस्वरान्त  
रद्वयं स्तोभिकमोंकाररद्वयमेवेति केचित् पक्षमुक्त्वा ऋगक्षरसदृशावेवेत्या  
चार्यमतमुक्तम् । तथा च मध्यमगीतिखण्डस्यायं स्वरनिष्कर्षः । प्रथमा  
क्षरस्य द्वितीयस्वरारभोऽर्थात् प्राप्तः । चतुरक्षरवृद्धान्तैः प्रथमस्वरैरित्येन  
प्रथमाक्षरव्यतिरिक्तानामन्त्यस्य च प्रथमस्वरावस्थानं प्रथमस्वरैर्वेति सबध्यते ।  
तदयमर्थः । चतुरक्षराणि<sup>९</sup> च वृद्धान्तश्च चतुरक्षरवृद्धान्तास्तैश्चतुरक्षरवृद्धान्तैः ।  
वृद्धाश्च त अन्ताश्च वृद्धान्ताः । चतुरक्षराणि च प्रथमस्वरैरेव वृद्धान्तसहित

- 1(a) ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपे 4 ० ताववनर्थावि० LSS VII 10 23  
दुत्तम पद शिष्ट्वा Dr XXI 2 8, LSS 5 The MS has स्वरानियता०  
VII 11 1 The MS has पादम् 6 अभिदेवाँ इया ३३३३ इति LSS VII  
(b) अष्टाक्षरमिति धानजग्य Dr XXI 10 24 Dr XXI 2 4 has इया १२१२  
2 9 LSS VII 11 2 7 PVB 7 1 2  
2 पूर्वावावर्गाववनर्थाविति धानजग्य Dr XXI 8 Dr XXI 2 5-7, wanting in LSS  
2 2, LSS VII 10 22 (आवृत्ती एव आवर्ग) 9 So the MS I suspect नित्यमस्वर०  
3 PVB 7 1 2 10 Wanting in the MS

चतुरक्षरैरेयमिति वृद्धभूतचरमाक्षरेण सह तदव्यवहितैश्चतुर्भिरक्षरैः प्रथम-  
स्वरैः पञ्चभिरक्षरैरिति यावत् । तथा च मध्यमायामावृति षडक्षराणां प्रथम-  
स्वरगाने प्राप्ते तत्र प्रथमाक्षरस्य नीचारभः पुनः चतुर्णामक्षराणामन्त्यस्य च  
षष्ठस्य प्रथमस्वरत्वमुक्तं भवति । तत्र पूर्वावावर्गाववनर्द्याविति धानजग्य<sup>१</sup> इति उच्चैः  
स्थितस्य नीचैरवस्थापनरूपमवनर्दनम् । अन्त्यस्य वृद्धस्य । तथा च ब्राह्मण  
माध्यकारेण व्याख्यातम् । पूर्वावावर्गाववनर्द्याविति धानजग्य इति । अस्यायमर्थः ।  
पूर्वौ गीतिखण्डौ अवनर्दनीयौ । अवर्द्धनेदित्यर्थः । पूर्वयोर्गीतिखण्डयोः  
अन्त्याक्षरयोरवस्वरणं नित्यमित्युक्तं भवति । एतदपेक्षया द्विरवनतप्रथम  
स्वरावस्थितस्य षष्ठस्य च वृद्धस्य द्वितीयस्वरेऽवस्थानरूपावनर्दनं ततः  
अरमस्वरसदृशस्वरद्वयस्य प्रत्येकं द्वितीय (य्य) स्वरावस्थितस्य उच्चैः कृत्वा  
नीचैरवस्थापनमिति । अथ त्र्यावृत्तं गेयमिति<sup>२</sup> अस्य प्रतिहारभक्ते पूर्वत्वशङ्कां  
व्यावर्तयति । आद्यपात् प्रस्ताव ओंकारान्त इति स्पष्टम् । तथा च प्रस्ताव  
भागस्य न त्र्यावृत्तं शब्दार्थान्तर्गतत्वमिति भावः । तदिदं गायत्रस्य पदेन  
प्रस्ताव सर्वत्रेत्यस्य<sup>३</sup> सूत्रस्य मूलम् । सर्वत्राक्षरेणेति धानजग्य<sup>४</sup> तथा पुराण  
ताण्डमित्यस्य<sup>५</sup> तत्सवितुर्वरेण्यमिति देवताध्यायगविकर्षप्रस्तावो मूलमिति ।  
अथ द्विरवनर्देद्विकुर्यात्तृतीयमिति<sup>६</sup> ब्राह्मणे तृतीयावनर्दनरूपो हिंकारो विहितः ।  
स च हिंकारमात्रो न भवति किन्त्वाकारसहित एवेति दर्शयति । मा एवेत्य-  
न्वस्तोभो वृद्धो वेति । हिम्मा इत्यन्तम् मध्ये स्तोभ उद्गीथोपद्रवयोर्मध्ये । स  
च वृद्ध एव । तस्याप्यवनर्दनरूपत्वेन नीचैरवस्थापनं प्रेक्षणरूपेण क्रियते ।  
मध्यमपदपर्यायान्तं शब्देन सापेक्षेणोद्गीथभक्ते परं प्रतिहारः । ततः  
परमुपद्रवभक्तिरिति सामर्थ्यात् सूचितम् । तथा च हिम्मा इति प्रतिहारः ।

1 LSS 7 10 22 Dr XXI 2 2

difference between this and the quotation

2 Cp Sayana —

3 Cp the quotation in the beginning

अवनर्दनस्वरूपं सूत्रकारो बहुधा विकल्पितवान् । तद्यथा (यद्यपि a misprint) पूर्वावा-  
वर्गाववनर्द्याविति धानजग्य (printed text corrupt) इति । अस्यायमर्थः । आवर्गौ  
इति । खण्डौ अवनर्दौ अवनर्दनीयौ अवस्व  
रेदित्यर्थः । पूर्वखण्डयोरन्त्याक्षरमुच्चैः कृत्वा  
नीचैरवस्थापयेदित्यर्थः । Note the great

4 गायत्रस्य पदेन प्रस्ताव सर्वत्र LSS VII  
10 15, cp Dr XXI 1 (last portion)

5 अत्राक्षरेणेति धानजग्य LSS VII 10 16

6 LSS VII 10 17

7 PVB VII 1 2

ज्ञातो इत्युपद्रव । उपद्रव एव त्र्यावृत्तेयमिति गीतिखण्डत्रित्वसंख्यापूरक इत्युक्तं भवति । अन्ते स्तोमो वृद्धो वेति पृथगपि छेदस्तेनान्त उपद्रवान्तः समा वसाने स्तोमः कार्यं निधनत्वेन । स च क इत्यत आह वेति । वाकार इति । वा पदान्तरम् । वा आ इति वा वर्णच्छेदः । तथा च आकार एव वा निधनमिति । तथा चैतदभिप्रायेणैव सूत्रवचनानि । यथा पावमानायेन्दवा इत्येकावृत् अभिदेवा इत्येय परा ज्ञाता इत्यपरेति<sup>१</sup> । ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिंकारं ब्रूयाद्धिम्माइतं रेतस्यायैमित्यादि ज्ञातो आ<sup>२</sup> ज्ञातो वा<sup>३</sup> इत्यादीत्यनुसंधेयानि ।

अथोदात्तानुदात्तसन्धेरुदात्तत्वं विधातुमाद्यार्धमात्रोदात्त एव स्वरित इति विधातुं च प्रथममुदात्तस्योत्सङ्गमाह -

॥ ५१ ॥ उदात्तमुत्<sup>४</sup> ॥ १ ॥

अथोदात्तानुदात्तसन्धेरुदात्तमाह -

॥ ५२ ॥ वान्तसंधिः ॥ २ ॥

इति । उदित्यनुवर्तते । विवृणोति । उदात्तवान् सन्धिरुत्सङ्गो भवतीति । उदाहरति । आ इन्द्र सानसिम् । एन्द्र सानसिम् । आ इन्द्र याहि । एन्द्र याहि । आ इत उ न्विन्द्रम् । एतो न्विन्द्रम् । उत् घ इत् अभि । उद् घेदभि । अत्र अह गो अमन्वत । अत्राह गोरमन्वत । आद्योदाहरणत्रयं आकारेकारसन्धेरे शब्दस्योदात्तत्वम् । उद्घेदित्यत्र घस्यानुदात्तस्य इच्छब्दस्योदात्तस्य सन्धेरेच्छब्दस्योदात्तत्वम् । अथोदात्तवानित्यस्य व्यावर्त्यमाह । उदात्तवानिति । उपो नु । केयथेति । उप उ नु । क ईयथ । स्वरितानुदात्तसन्धित्वात् पो शब्दस्य के शब्दस्य च नोदात्तवानुत्सन्धिः ।

अथाद्यार्धमात्राया एवोदात्तत्वं स्वरितत्वं चाह -

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

इति । तस्य वृत्तिः । आद्यार्धमात्रोत्सङ्गा भवति । तत्स्वरितं नामेति । वर्णस्यार्धमात्र उत्सङ्गा भवति । उदित्यनुवर्तते । उदात्तमुदिति विधानात् । आद्यार्ध

1 LSS 7 10 21 Dr XXI 2 1

4 अवस्वरेदिति धानजग्य ज्ञा ३ तो आ ३

2 ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिंकारं

३१११ LSS 7 11 12 Dr XXI 2

ब्रूयाद्भु ३ आ ३३ इति LSS 7 11 3

(last portion)

Dr XXI 2 10

5 ज्ञातो वा इति गौतम 7 11 13 ज्ञातो आ

3 त रेतस्याया प्रतिहर्ता मनसा ध्यायेन्न परा

इत्यके 7 11 14

स्विति गौतम LSS 7 11 4, Dr XXI

6 Cp RT 51-61

मात्रा उदात्ता भवतीत्यर्थः । उदात्ताद्यार्धमात्रा स्वरितमिति वचनादाद्यार्धमात्रो-  
दात्ताश्च एव स्वरित नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित (स्वरित)  
मिति प्रसिद्धं तदुदात्त एव स्वरितमिति व्यवहियते । न ह्युदात्तानुदात्त  
प्रचयस्वरत्रयव्यतिरेकेण स्वरित नाम स्वरान्तरमस्ति । अवशिष्टार्धमात्रानु  
दात्त प्रचयस्थाभत्वात् स्वरप्रचय इत्यर्थः । तदुक्तं नारदशिष्यायाम् —

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।

उदात्तश्चानुदात्तश्च तृतीय प्रचयस्वरः<sup>१</sup> ॥

इति । अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयमिति प्रतिज्ञाय तृतीय  
प्रचयस्वर इत्युपसंहारात् स्वरित नाम स्वरान्तरमुदात्तानुदात्तप्रचयव्यतिरेकेण  
नास्तीत्यर्थः स्फुट एव । तर्हि स्वरितव्यवहार स्वरान्तरत्वाभावे निरालम्बन  
स्यादित्यत आह —

य एवोदात्त इत्युक्तं स एव स्वरित स्वरः<sup>२</sup> ॥

इति । अवशिष्टाशस्तु स्वरप्रचय इत्यत आह —

प्रचय प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम्<sup>३</sup> ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति उदात्त एव स्वरित इति वि  
धानात् अर्थादवशिष्टाशस्वर प्रचय इति तज्ज्ञैः स्वरितस्वरूपज्ञैरुदात्त एव  
स्वरितशिष्टाश स्वरितोत्तरप्रचयत्वात् स्वरप्रचय इति व्यवहियते । यथा  
एक एव वर्णः ऋणु स्वरप्रचय इति च व्यवहियते । न चात्र ऋचि स्वरितान्तर  
स्वरत्रयव्यतिरिक्त व्यवहियते तज्ज्ञैरिति ।

य एवोदात्त इत्युक्तं स एव स्वरित स्वरः ।

प्रचय प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति वचनस्यार्थः । अत्र तज्ज्ञैरित्यनेन ये स्वरितमिति स्वरान्तरमस्ति  
तेन साकं स्वरचतुष्टयमृत्वप्यस्तीति वदन्तीति ते तदज्ञा इति स्वरितस्वरूप  
पाज्ञा इति वचनमेव ताभिन्दति । तर्ह्येकस्यैव वर्णस्योच्चनीचात्मकत्वं कथं  
मित्यत आह —

उच्चैर्धर्णेस्वरो नीच स्वरतो द्विधा स्मृतः<sup>४</sup> ॥

1 NS 1 has प्रवक्ष्याम्यार्चिकस्य and तृतीय  
स्वरितस्वर । Cp SS p 422

3 NS has प्रचय प्रोच्यते तज्ज्ञैर्न चात्रान्यत्  
स्वरान्तरम् । Cp SS p 422

2 NS runs य एवोदात्त इत्युक्तं स एव स्  
रितात् पर ॥ Cp SS p 422

4 Not found in NS



इति । मात्रिको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीच इति । स्वरत, उच्चनीचस्वरभेदत । द्विविध स्मृत इति । ऋक्तन्त्रकारादिभि स्मृत इत्यर्थ । यदि च स्वरित नाम स्वरान्तरमस्ति तदा उच्चनीचप्रचयानामिव स्वरितप्रदर्शनस्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चातुस्वर्यात् स्थानचतुष्टयम्—  
द्वितीयाद्यास्तु मन्द्रान्तास्तैत्तिरीयाश्चतुर स्वरान् ॥

इति वचनात् । नह्यस्माक स्थानचतुष्टये स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तरम् । यथा —

उच्चादुच्चतर नास्ति नीचानीचतर तथा ।

वैस्वर्ये स्वारसज्ञाया किं स्थान स्वार उच्यते<sup>१</sup> ॥

इति । उच्चादुच्चतर स्वरितमित्युच्यते वा नीचानीचतर वा तदुभयाभावात् । तस्माद्वैस्वर्ये स्वारसज्ञा । विस्वरत्वेनोच्चारणमेव स्वार इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचाशयोर्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं येन स्थानमपि तस्य स्यात् । तदुक्तम् —

उच्चनीचेऽथ मन्मध्ये स्वर साधारण स्मृत<sup>२</sup> ॥

इति । अत एव न स्वार स्वारसज्ञाया प्रतिजानाति शैक्षिक शैक्षिकोऽपीत्यर्थ<sup>३</sup> । ऋक्तन्त्रकारतद्व्याख्यातृभि स्वरितस्योच्चनीचव्यतिरेकेण स्वारसज्ञाकरणाभावात् स्वरितस्य स्थानान्तरसत्त्वे द्व्यन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् । तथात्वे —

एकान्तरस्वरो ऋजु गाथासु द्व्यन्तर स्वर ।

सामसु त्र्यन्तर विद्यादेतावत् स्वरतोऽन्तरम्<sup>४</sup> ॥

इति वचनविरोध स्यात् । गाथासु यजुःषु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमानत्वाद् द्व्यन्तरम् । अस्माक स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव । तस्मादाद्यार्धमात्रोदात्त एव स्वरित । न स्वरित नाम स्वरान्तरमस्तीति । आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

1 Cp NŚ 11 ŚS 1 397 The Ms has

द्वितीयाद्यास्तु मन्त्रान्तास्तैत्तिरीयांश्चतु स्वरान्॥

2 NŚ 6 ŚS 423 The ms has —

वैस्वर्ये स्वारसज्ञाया किं स्थानस्वर उच्यते ॥

3 The Ms has स्वर instead of स्वार

4 NŚ 7 runs उच्चनीचस्य यन्मध्ये साधा

रणमिति श्रुति ।

त स्वार स्वारसज्ञाया प्रतिजानन्ति शैक्षिकाः ॥

ŚS p 423

5 The MS has शैक्षिकशिष्टिको०

6 NŚ 3 ŚS p 395 The Ms एकान्तर

स्वरोऽनृजु

अथाद्यार्धमात्राया उच्चीभावस्थलमाहः—

॥ ५४ ॥ उच्चीचेमे ॥ ४ ॥

इति । विवृणोति । उच्चीभवति तत् स्वरित नीचे वा प्रत्यये विरामे वेति । आद्यार्धमात्रा स्वरितरितमित्यनुवर्तते । उच्चीभवति आद्यार्धमात्रेत्यर्था दनुवृत्तिः । तत् स्वरितमित्यनुवाद । उत्तरत्र स्वर्यत इति व्यवहारोऽपि आद्या र्धमात्रा स्वरित विद्यादिति सूचनाय । तच्च स्वरित नीचे वा प्रत्यये विरामे वार्धर्चान्ते ऋगन्ते च भवतीत्यर्थः । उदाहरति । नि होता सत्सि बर्हिषि । स उच्छब्दभावेऽपि स्वरितशब्देनेव व्यवहाराय । खाया इन्द्रमृतये ( १ ४०० ) । अभि त्वा शूर नोनुमोऽदुग्धा ( १ २३३ ) । इन्द्र तुभ्यमिदद्रिवो ऽनुत्त वज्रिन् वीर्यम् ( १ ४१२ ) । यदिन्द्र चित्र म इह न ( १ ३४५ ) एवमादिषु । नीचे वा प्रत्यये विरामे वा । आद्यार्धमात्रा नीचविरामयो पूर्वस्य वर्णस्योच्ची- भवति । तत्स्वरितमित्यर्थः ॥ उच्चीचेमे ॥ ४ ॥

ननु नीचे वा प्रत्यये विरामे वा स्वरित भवति चेत् अग्न आ याहि ( १ १ )- त्यादावाकारादेरुदात्तस्यापि नीचपरत्वात् स्वरितस्योदात्तमेव, पवित्रे च म्वोस्सुत ( १ ५६ ) इत्यादौ विरामपरत्वात् त शब्दादेरपि स्वरितत्व स्या- दित्यत आह —

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

इति । विवृणोति । नीचमुच्चात्पर स्वर्यत इति । उदाहरति आ याहि ( १ १ ) । वार वन्तम् ( १ १७ ) । स्वादिष्टया ( १ ४६८ ) । अग्ने स्तोमम् ( २ ७५३ ) । पान्तम् ( १ १७५ ) । इन्दो ( १ ५०५ ) । आ याहि ( १ १६१ ) प्रभृतीनि । अग्ने युक्त्वा ( १ २५ ) । अग्न मृड ( १ २३ ) । सोम सोमपते पिब ( १ ४०२ ) । एन्द्र याहि ( १ ३४८ ) । अपा नपातम् ( १ ६२ ) । इन्द्रो येन्दो ( १ ४७२ ) । रु चाभि गा इहि ( १ ५०५ ) । आ याहि सुषुमो हि त इन्द्र ( १ १६१ ) । अग्न आ याहि ( २ ६०१ ) इत्येव प्रभृतीनि उदाहरणानि । तत्र सहिताया नीचमुच्चात् पर स्वर्यते । ननु तद्ध्युदात्तात् परस्य नीचस्य स्वरितत्वे अग्न आ याहि ( २ ६१ ) इत्यादौ उदात्तात् परस्य नीचस्य ऋरित्यादेरुदात्तात् परस्यापि सहिताया स्वरितापत्तिरित्यत पूर्वसूत्रानुषङ्ग माह नीचे वा प्रत्यये विरामे वेति । तथा च नीचे वा प्रत्यये विरामे वा नीचमुच्चादिति पूर्वसूत्राश्लेषानुवृत्त्या एकवाक्यत्वेन नोक्तदोष इत्यर्थः । अग्न आ याहीत्यादौ

पेशब्देदीर्घाचपरकत्वाच्च स्वरितापत्ति । अकारस्य नीचपरत्वेऽप्युदात्तपरत्वाभावाच्च स्वरित । अथ नीचे वा प्रत्यये विरामे वेत्यनुवृत्ते स्वयमेव व्यावर्त्यमाह नीचे वा प्रत्यये विरामे वेति । ० रि चम्बो (१ ५१३) रिति । जनों न पुरि चम्बो (१ ५१३) इत्यत्र च शब्दस्य रि शब्दादुच्चात् परत्वेऽपि नीचप्रत्ययकत्वाभावात् स्वरितप्रत्ययकत्वेन न स्वरित । विरामपरकत्वाभावात् च । उच्चीचे, नीचमुच्चादिति पृथक्सूत्रकरणेन अनुवृत्त्या समुच्चयपराकरणेन च एकोदात्तानेकोदात्तपरयो स्वरितयोः सूत्रसमुच्चयो लक्षणम् । तदन्यस्य स्वरितस्यान्यतरदेव लक्षणमिति सूचनाय । तद्यथा सखायो दीर्घजिह्वयम् (१ ५४५) (पु) रि चम्बो (१ ५१३) । पवित्रे चम्बो सुत (१ ४६०) इत्यादि स्वरितेषु नीचे वा प्रत्यये विरामे वेति लक्षणम् । अतिप्रसङ्गपरिहारस्तु शास्त्रान्तरेण नीचस्य नीचत्वमुदात्तस्योदात्तत्वमिति व्यवस्थया द्रष्टव्य ॥ नीचमुच्चादिति ॥५॥

अथोच्चात् संयोगात् परस्य नीचस्य उदात्तानुदात्तसन्धित्वादुदात्तप्राप्तौ स्वरितमाह —

॥ ५६ ॥ संयोगात् ॥ ६ ॥

इति । उच्चादिति पूर्वसूत्रा (५) दनुवर्तते । विवृणोति । संयोगात् पर स्वर्यत इति । उदात्तात् संयोगात् पर स्वर्यत इत्यर्थः । पूर्वमसयुक्तोदात्तानुदात्त संधेरुदात्तत्वमुक्तमत्र संयोगात् परस्यानुदात्तस्य स्वरितत्व प्रतिपाद्यते । उदात्तानुदात्तसन्धित्वेऽपि संयोगपरत्वाद्विशेषः । उदाहरति । श्रुष्टि अग्ने श्रुष्टि अग्ने (१ १०६) । श्रुष्टि पकारटकारसंयोगात् उदात्तात् परस्यानुदात्तस्य अकारस्य स्वरित इत्यर्थः । अभि एति—अभ्येति (१ ५२४) । एकार स्वर्यते । स्वसार जारो अभ्येति पश्चात् (२ ८६७) । अभि अर्चाम—अभ्यर्चाम (१ ५३५) । अकार स्वर्यते । प्रगायताभ्यर्चाम (१ ५३५) । योज नु इन्द्र—योज न्विन्द्र (१ ४१५) । इकार स्वर्यते । पाहि उत—पाहू यू ३ त (१ ३६) । उकारः स्वर्यते । मा न इन्द्र अभि आदिश—मा न इन्द्राभ्यां दिश (१ १२८) । आकारः स्वर्यते । पिबा त्वाऽऽस्य गिर्वेण—( पिब तु अस्य )—पिबा त्वा ३ स्य गिर्वेण (२ ७४१) । आकार स्वर्यते । शग्धि उ सु शचीपते—शग्ध्यू घू शची पते (१ २५३) । उकारः स्वर्यते । उच्चादित्यस्य (५) व्यावर्त्यमाह । यदि वहन्ति

आशव.—यदी वहन्त्याशव (१ ३५६) । आश इत्यत्र आकारस्य नीचत्वेऽपि सयोगात् परत्वेऽपि न स्वरित उच्चात्परत्वाभावात् सयोगस्य नीचत्वात् । अथ नीचमित्यस्य व्यावर्त्यमाह । अपात् उ शिपी अन्धस —अपादु शिप्यन्धस (१ १४५) । प्रीशब्दादुच्चात् सयोगात् परत्वेऽपि अकारस्य नीचत्वाभावात् स्वरित । अथ सयोगा (६) दित्यस्य व्यावर्त्यमाह । सयोगात् यावाहु सयुजाविति (१ ३६१) । आहुरिति उच्चात् परत्वेऽपि नीचत्वेऽपि आकारस्य सयोगात् परत्वाभावात् स्वरित । न च नीचमुच्चादिति (५) सूत्रेण स्वरितः स्यादिति वाच्यम् । हुशब्दस्योच्चत्वेन नीचे वा प्रत्यये विरामे वेति लक्षणाभावात् ॥ सयोगात् ॥ ६ ॥

अथ स्वरितानुदात्तसन्धेरुदात्तानुदात्तसन्धेश्च स्वरितमाह -

॥ ५७ ॥ केयहीन्द्रनीवेति ॥ ७ ॥

विवृणोति । क इयथ—के यथ (१ २७१) । अथ हि इन्द्र—गथा हीन्द्र (१ ४०६) । नि इव शीर्षाणि मृद्वम् — नीव शीर्षाणि मृद्वम् (२ १००४) । उदात्तानुदात्तसन्धेर्वान्मन्धि (२) रिति उदात्तप्राप्तौ हीन्द्र नीवे त्यनयोरुदात्तानुदात्तसन्धित्वेऽपि स्वरिता भवति ग्रहणादिति विशेष ॥ के यहीन्द्रनीवेति ॥ ७ ॥

अथ ०तोऽरुण (१ २१६), वृधेऽस्मान् (१ २३६), तेऽमन्वत (आ स २१) इत्येतेष्वुदात्तानुदात्तसन्धित्वेन स्वरित उदात्तो वेति सशयवारणायाह -

॥ ५८ ॥ तोर्धेस्ते ॥ ८ ॥

इति । वान्त्वधिरित्यनेन उदात्तप्रतिपादनात् । कुत सशय । आचार्याणां विप्रतिपत्तेरिति ब्रूम । विवृणोति । स त अरुणस्तु —दूरादिहेव यत्सतोऽरुणस्तु (१ २१६) । वृधे अस्मान् —वृधे ३ अस्मान् (१ २३६) । ते अमन्वत—तेऽमन्वत (आ स २१) इति । एतेषु शब्देषु तोस्तशब्दात् धे धकारात् तेस्तकारात् परोऽनुदात्तोऽकार उदात्तमापद्यते । अस्माक पाठ स्वरित ॥ तोर्धेस्तेम् ॥

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

व्याचष्टे । उपयथा नैगिना प्रोक्तम् । तोऽर्धेस्त इत्यधिकार । उदात्त स्वरित वा इति । तोऽरुण, वृधे ३ अस्मान्, तेऽमन्वतेत्येतेषु उदात्त वा भवति स्वरितो वेत्युभयथा नैगिनाचार्येण प्रोक्तमित्यर्थ ॥ नैगिनोभयथा ॥ ९ ॥

॥ ६० ॥ न्यायेनौद्वजिः ॥ १० ॥

न्याचष्टे । न्यायेनौद्वजिराचार्यो मन्यते । उच्चानुच्चसन्धिरुच्च एव कार्यं इति न्याय । वान्सन्धिरिति प्रतिपादनाच्च । तेन तोऽरुणेत्यादौ उदात्त एवेत्यौ द्वजिराचार्यो मन्यत इत्यर्थ ॥ न्यायेनौद्वजि ॥ १० ॥

॥ ऋक्तन्त्रविवृतौ प्रथम प्रपाठक ॥

(ऋक्तन्त्रे द्वितीयः प्रपाठकः)

(प्रथमो दशकः)

अथ स्वरितात् पराणा प्रचयाना समानश्रुतित्वमाह —

॥ ६१ ॥ तस्मादुच्चश्रुतिः ॥ १ ॥

इति । विवृणोति । तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । उदाहरति । हव्य<sup>१</sup>दातये ( १ १ ) । अ<sup>३</sup>भि<sup>३</sup> त्वा शूर ( १ २२३ ) प्रभृतीनि । आ<sup>३</sup>जातां सु<sup>३</sup>क्रतो पृण ( १ ५२ ) । इ<sup>२</sup>न्दु<sup>३</sup> रि<sup>३</sup>न्द्राय धीयते ( १ ४८६ ) । सु<sup>३</sup>ता वि<sup>३</sup>दथे अ<sup>३</sup>क्रमु ( १ ४ ७७ ) । नीचे वा प्रत्यये विरामे वेतीति । हव्य<sup>१</sup>दातये, आ<sup>३</sup>जातां सु<sup>३</sup>क्रतो पृणेत्यादौ विरामपरत्वात् यावद्विराममुदात्तश्रुति । अ<sup>३</sup>भि<sup>३</sup> त्वा शूर प्रभृतीनीति प्रभृति गौणात् यावन्नीचमुदात्तश्रुतिरित्यर्थ । अथ नीचे वा प्रत्यये विरामे वेति । पा<sup>३</sup>वि<sup>३</sup>त्रे च<sup>३</sup>म्बो सु<sup>३</sup>त. ( १ ४६० ) सखायो दीर्घजिह्व<sup>३</sup>यम् ( १ ५४५ ) इति पा<sup>३</sup>वि<sup>३</sup>त्रे इति त्रे शब्दात् स्वरितात् परश्च शब्दो नीच एव । स्वरितनीचयोर्मध्ये प्रचयानामेवैकश्रुति । सुत इत्यत्र विरामपरत्वेऽपि उदात्तत्वेन प्रचयत्वाभावात् स्वरितपर प्रचयानामेकस्य द्वयोर्वा बहूना वा विरामे नीचे वा प्रत्यये एकश्रुति । अत एव सखायो दीर्घ जिह्व<sup>३</sup>यम् इत्यत्र जिह्वपर्यन्तमेकश्रुति अन्यस्य व्यशब्दस्य विरामपरत्वेऽपि स्वरितत्वेन स्वरितपरत्वाभावात् सोदात्तता इत्यर्थ ॥ तस्मादुच्चश्रुतीनि ॥

शिक्षा चेय तस्मादुच्चश्रुतीनीति सूत्रसवादिनी विजयते उदात्तानुदात्तस्वरितसहिताया स्वरितादनुदात्तानामेकश्रुतिरिति । यदि स्वरितानुदात्तानामेकश्रुति स्यात्तदा तस्मादुच्चश्रुतिनीति सूत्रविरोध स्यात् तद्व्याख्यानविरोधश्च स्यात् । स्वरितमाद्यार्धमात्रोदात्त शिष्ट प्रचय

इति स्वरितस्य स्वरनिर्णयाच्च । नहि स्वरितप्रचयानामैकश्रुत्य मनसापि सभावयितुं शक्यम् । तस्माद्वृत्तद्वृत्तिशिखाशास्त्रान्तरादिभिस्सहिताया मृचि स्वरत्रयस्यैव प्रतिपादनात् स्वरितस्य चोच्चनीचान्तर्भावप्रतिपादनाच्च तदेकवाक्यतया पारिभाषिकवचनस्याप्यर्थो वक्तव्यः । एव हि पारिभाषिक वचनम् —

दीर्घस्थाने तु स्वरित मात्रास्थाने तु धारय ।

पर्वस्थाने उदात्त स्यात् प्रकृती, छललक्षणम् ॥

मात्रास्थाने तु स्वरित दीर्घस्थाने तु धारय ।

पर्वस्थान उदात्त स्यादुत्तराच्छललक्षणम् ॥

इति सकेतवचनमपि अनेकोदात्तानुदात्तपरम् । तत्पर एव च —

स्वरित स्वारसञ्ज्ञ स्यादीर्घस्थाने पृथग् ऋचि ।

तृतीयस्वरितोदात्तो ऽनेको नेक्यश्च यत्र हि ॥

दीर्घस्तु शिष्यकोदात्त पर्वस्थाने प्रकृत्यृचि ।

एकस्वरस्थानानाणां अर्धर्चान्त्या न चेत्तदा ॥

तद्वितीयादिधारी स्यात् मात्रास्थाने प्रकृत्यृचि ।

स्वारधाय्योश्च दीर्घत्व मात्रात्वे व्यत्ययेन तु ॥

उत्तरायामृचि ज्ञेयो पर्वे चिबुको भवेत् ॥

प्रथमादिद्वितीयान्त पद स्वारवदिष्यते ॥

पदकाले स दीर्घ स्यादभ्यास पर्वसञ्ज्ञक ।

मात्रा पदानां मात्राणामप्यन्ते सामशास्त्रिणाम् ॥

उदात्तस्वरितद्वयचि प्रचयो निहत स्वर ।

तत्र तु स्वरितात् पूर्वं उदात्तः प्रथम स्वर ॥

स्वरितोऽन्य उदात्तश्च प्रचयश्च द्वितीयग ।

द्वितीयस्वर कपोऽनुदात्तस्तु त्रितीयग ॥

स्वरित कपते तत्र यत्रोदात्त परो भवेत् ।

एकोदात्तपर स्वार प्रचयश्चोच्चवद् भवेत् ॥

सर्वेऽवशिष्टा स्वरिता स्वर्यन्ते सामशास्त्रिणाम् ।

इति । अनेकोदात्तात् पर नि होता इत्यादि । अनुदात्तात् परश्च

स्वारः अया<sup>३</sup> अया<sup>१</sup> अर्धस्व तन्वा<sup>३</sup> गि रौ<sup>३</sup> (१ ५२) इत्यादि । तत्पर अनेकोदात्ता

नुदात्ताच्च य परो न भवति । एकोदात्तात्परव्यतिरिक्तः कपव्यतिरिक्तश्च स्वार. तत्परशब्देनोच्यते । के इत्यादि । एते त्रयोऽपि स्वारसङ्गा दीर्घस्थाने प्रकृत्युचि । एतदेव स्वरत्रयमुत्तरासु मात्रास्थान एव त्रयाणा दीर्घत्वाय मात्र त्वाय च पारिभाषिकस्वरसङ्गाकरणम् । एकोदात्तात् परस्य स्वरितस्य स्वरितत्व यदि निवर्तयेत्तदा तस्य स्वरितत्वेनाच्चारण न स्यात् । नहि निवर्त यति । उदात्ताद्यार्धमात्रा स्वरितमित्यस्य सर्वस्वरितसाधारणत्वात् । अन्यथा कपस्यापि स्वरितत्व न स्यात् पारिभाषिकस्वरितान्तर्भावाभावेन स्वरितसङ्गाविरहात् । प्रत्युत एकोदात्तात् परस्य स्वरितस्य नीचमुच्चात् (५) इति सूत्रोदाहरणत्वे स्वादिष्ट्या (१ ४६८), वार्वन्तम् (१ १७) इत्यादेरुदाहृत-त्वाच्च स्वरितत्व नास्तीति वक्तुं न शक्यम् न च । न वयमेकोदात्तात् परस्य स्वरितस्य स्वरितत्व निवारयाम किन्तु तस्य च<sup>१</sup> समश्रुतित्व ब्रूम इति वाच्यम् । किमिदं समानश्रुतित्वमुभयोः समानस्थानत्वेनोच्यते ऽथ वचनाद्वा—

स्वरितो ऽन्य उदात्तश्च प्रचयश्च द्वितीयग ॥

इति वचनस्य स्वरितस्य स्थानान्तराभावेन द्वितीयस्वरत्वप्रतिपादन परस्य कपव्यतिरिक्तसकलस्वरितसाधारणत्वेनानेकोदात्तात् परस्यापि प्रचयसमाना श्रुति स्यात् । न च वचनबलेन समानश्रुतित्वम् । एव हि वचनम्

एकोदात्तात् परस्वारप्रचयश्चोच्चवद् भवेत् ।

सर्वे ऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति । अस्य चार्थं सूक्ष्मबुद्धिभिः सम्यग् द्रष्टव्यः । एकोदात्तात् परस्वारप्रचयश्चेति न भिन्नपदत्व समस्तपदत्वनैवाकारेषु बहुषु दर्शनात् । भिन्नपदत्वे ऽपि न वैयधिकरण्य किन्तु सामानाधिकरण्यमेव । समस्तपदत्वे ऽपि न द्वन्द्वसमास । यत एक एव वर्णं पूर्वार्धमात्रोदात्त स्वरित शिष्टाश्च प्रचय इति स्वरप्रचय इति प्रोच्यते स्वरितोदात्त इति च ।

य एकोदात्त इत्युक्तं स एव स्वरितस्वर ।

प्रचय प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति सामानाधिकरण्यवचनात् । स एव च स्वर प्रचयात्मकः ।

उदात्तस्वरितश्च प्रचया निहते स्वरः ।

इति स्वरचतुष्टयगुण न पूरकम् । तस्मादुच्चश्रुतिरिति<sup>१</sup> स्वरितात् पराणि  
यावन्नीच यावद्विराम वा उदात्तश्रुतीनि भवन्तीति ऋक्तन्त्रतद्व्याख्या  
भ्यामुदात्तादनुदात्तस्य स्वरित<sup>२</sup> सहिताया स्वरितादनुदात्तानामेकश्रुतिरिति<sup>३</sup> वचनेन तु  
च उदात्ताद्यार्धमात्रा स्वरितमिति<sup>४</sup> स्वरितस्वरूपविधायके नवस्वरितस्य<sup>५</sup> च प्रचयाना  
च स्वरभेदविधानेन स्वरितप्रचयानामेकश्रुत्या सभवाच्च । तस्मादयमर्थः ।  
कपानुदात्तपरातत्परस्वरितव्यतिरिक्तप्रचयो द्विविधः । एकोदात्तात् परो  
ऽनेकोदात्तात् परश्चेति । तत्र एकोदात्तात् पर स्वरप्रचय उच्चवद् भवेत् ।  
स्वरितत्वात् आद्यार्धमात्रोच्चवद् भवेत् । वच्छब्दग्रहणादीषन्न्यूनत्व स्वरित-  
स्वरात् प्रतीयते । अनेकोदात्तात्परस्त्वापाद्यार्धमात्रोच्च एव भवति । तदन्य  
एकोदात्तात्परस्वरितादन्यस्वरप्रचयश्चेत्याह —

सर्वेऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति । न च स्वर्यन्ते उच्चवद् भवन्तीति शब्दद्वयस्यार्थभेद इति भ्रमित  
व्यम् । स्वर्यन्ते आद्यार्धमात्रोच्चो भवतीत्यर्थः । उच्चवदाद्यार्धमात्रोच्चवदित्यर्थः ।  
उभयो स्वरितत्वेनोच्चशब्दस्य सजातीयस्वरितार्धमात्रोच्चसमानार्थकत्वात् ।  
तथा च एकोदात्तात् पर स्वरित स्वरितपदवक्तव्य अनेकोदात्तात् परस्तु  
स्वरितव्यैव वक्तव्य इति एकैकस्य

एकोदात्तात्परस्वारप्रचयश्चोच्चवद् भवेत् ।

सर्वेऽवशिष्टा स्वरिता स्वर्यन्ते सामशाखिनाम् ॥

इति . ऋक्तन्त्रकारादिवचनस्य सर्वेऽपि स्वरिता आद्यार्धमात्रा एवो  
दात्ता एव भवन्तीत्यर्थः एव विवेकः ।

॥ ऋक्तन्त्र समाप्तम् ॥

॥ हरिः ओम् ॥





॥ सामवेद सर्वानुक्रमणी ॥



# ॥ सामवेदसर्वानुक्रमणी ॥



## ॥ अथ सामवेदसर्वानुक्रमणिकाप्रारम्भः ॥

सप्त गानानि साम्नां वै ब्राह्मणा अष्ट वै स्मृताः ।

दश सूत्राणि सप्तापि दश लक्षणमिष्यते ॥

तत एषां स्वरूपन्तु कथ्यतेऽत्र समासतः ।

गायत्रं प्रथमं गानं आग्नेयन्तु द्वितीयकम् ॥

तृतीयं गानमैन्द्रं स्याच्चतुर्थं पावमानकम् ।

अर्कद्वन्द्वव्रतानीति छान्दसानीति पञ्चमम् ॥

ततः परं शुक्लीयं स्यान्महानाम्नी ततः परम् ।

एतानि सप्त गानानि प्रकृतेः कथितानि च ॥

तासामेव केचित्पदान्तरमाह ।

आग्नेयं प्रथमन्तु स्यादैन्द्रं स्यात्तु द्वितीयकम् ।

तृतीयं पावमानाख्यं चतुर्थं छान्दसं मतम् ॥

शुक्लीयं पञ्चमं प्रोक्तं षष्ठमूहाख्यमेव तु ।

सप्तमन्तु रहस्यं स्यादित्येतत्सामगानकम् ॥

अष्टौ हि ब्राह्मणा ग्रन्थाः प्रौढब्राह्मणभादिमम् ।

पङ्क्तिशाख्यं द्वितीयं स्यात्ततः सामविधानकम् ॥

आर्षेयन्तुरीयञ्च देवताध्यायञ्च पञ्चकम् ।

छान्दोग्यश्च षष्ठश्च संहितोपनिषत्तथा ॥  
 सप्तमब्राह्मणो वंशो ग्रंथा अष्टावुदीरिताः ।  
 द्राह्यायणमनुपदं निदानं कल्पमेव च ॥  
 उपग्रन्थाश्च क्षुद्राश्च तन्दालक्षणमेव च ।  
 सूत्रं पञ्चविधं ज्ञेयं कल्पानुपदेमेव च ॥  
 अनुस्तोत्रन्तु विज्ञेया सूत्राणान्दशकं स्मृतम् ।

अथ सप्तदशलक्षणम् ।

गृह्य गायत्र ऋक्तन्त्रं सामतन्त्रश्च पुष्पकम् ।  
 ततोवग्रहं च हितवाक्य स्तोत्रानुसंहरम् ॥  
 मात्रार्चिकछलं चैव पाणिनीयश्च शैक्षकम् ।  
 नारदीयं गौतमीयं लोमशिखा ततः परम् ॥  
 अग्न आयानुदात्तश्च रावणीयन्ततः परम् ।  
 परिशिष्टे लक्षणेऽस्मिन् वनसंख्या प्रकीर्तिताः ॥  
 ऋक्दीपिका तथा ऋच्यध्यूढं सामाङ्गमेव च ।  
 ऋच्युद्धारस्तथा पद्यो परीऋचनिघातकम् ॥  
 छन्दोमय्युपनिदानन्तथा पैगलनागकम् ।  
 नैगाख्यं लघु ऋक्तन्त्रश्चन्द्रिकाख्यं स्वरस्य तु ॥  
 उदकः प्रतिस्तोत्रीयं विदुरेवं हि सूत्रिभिः ।  
 ऋग्लक्षणमिति प्रोक्तं राशिसंख्याविधानतः ॥  
 सूची चतुर्था नित्यादि नमनं धारि लक्षणम् ।  
 हस्तलक्षणमित्येव प्रकृतेस्तु लघेस्तथा ॥  
 ऊहस्य तु लघूहस्य चैषां साम्नां प्रकाशिका ।  
 सामोपर्यङ्कसंज्ञश्च प्रकृत्युहस्य लक्षणम् ॥  
 सकृत्तश्च तथैवानुस्वारवैकृतमेव च ।  
 स्वरभक्तिः कर्षणं प्रग्रथनत्रयमेव च ॥  
 सपत्य स्तोत्र्यतिहृतं स्तोभोद्धारकमेव च ।

बेण्णामलक्षणं गीतिकल्पश्चैव ततः परम् ॥  
 चरणानां व्यूहमिति लक्षणं पारिभाषिकम् ।  
 छलाख्यं परिशिष्टर्षिं देवानां क्रमकारिका ॥  
 पञ्चविंशति संख्याथ ब्राह्मणानाञ्च सूचिका ।  
 सूत्रलक्षणसूचिभ्यामाहत्यांकवनं स्मृतम् ॥  
 सर्वानुक्रमणी नाम इदं ग्रन्थस्य निर्मिता ।  
 श्रौतस्मार्तप्रयोगाणां ग्रन्थाख्या सम्यगीरिता ॥  
 ज्योतिष्टोमस्य यत्तन्त्रं समारभ्य हि विश्वजित् ।  
 छन्दोगस्य प्रयोगस्य वृत्तिरेषा प्रदीपिका ॥  
 कृता त्रैविद्यवृद्धेन तालवृन्तनिवासिना ।  
 पुरुषोत्तमभट्टीयं प्रयोगस्येष एव तु ॥

अथातः पौर्णमासो हि आसक्तकाम्यप्रयाणकः ।  
 पुनर्दहनमेतेषु चतुःपूर्वस्तु खादिरः ॥  
 पञ्चमं षष्ठकश्चैव गौतमीयन्ततोत्तरम् ।  
 गायत्रस्य विधानन्तु शृंगाचार्यकृतं वरम् ॥  
 खण्डास्तु तत्र विज्ञेया त्रय एव मनीषिणः ।  
 तेषामादिस्तु पद्यो हि बहिस्स्यात्तु द्वितीयकम् ॥  
 वसोर्मन्दा तृतीयं स्यात्समाप्त वेदमातृकम् ।  
 ऋचान्तन्त्रव्याकरणे पञ्च संख्या प्रपाठकम् ॥  
 शाकटायनदेवेन द्वात्रिंशत् खण्डकास्मृता ।  
 तत्रादिमे प्रपाठके चत्वारः खण्डसम्मताः ॥  
 द्वितीये रस इत्युक्तस्तृतीये वसुसंज्ञकम् ।  
 चतुर्थे पञ्चमे चैव मुनिसंख्या समीरिताः ॥  
 वाचो वृत्तिश्च मासे तु तस्मादुच्चश्रुतीनि च ।  
 आविरादि तथा कर्णं सूत्रं जालालनं स्मृतम् ॥

त्रयस्त्रिंशच्च दशकं सूत्रञ्च वसुसंज्ञकम् ।  
 ऋक्ततन्त्रञ्च समाप्तं स्याद्विज्ञेयं सामवित्तमैः ॥  
 सामतन्त्रं प्रवक्ष्यामि सुखार्थं सामवेदिनाम् ।  
 औदवजिकृतं सूत्रं सामगानां सुखावहम् ॥  
 तत्र प्रपाठकाः प्रोक्तास्तिथिसंख्यामुनेर्मताः ।  
 खण्डाजमाया विज्ञेया छन्दोगाः कटपादयः ॥  
 प्रथमे च तुरीये च पष्ठके सप्तमे तथा ।  
 त्रयोदशप्रपाठके रुद्रसंख्या मुनेर्मताः ॥  
 द्वितीये च तृतीये च पञ्चमे दशमेपि च ।  
 अष्टमेकादशे विद्वन् दशसंख्यास्तु खण्डका' ॥  
 नवमे द्वादशे चैव नवका मुनिसम्मताः ।  
 चतुर्दशे प्रपाठके खण्डा आदित्यसंज्ञकाः ॥  
 खण्डास्त्रयोदश प्रोक्तास्तिथिसंख्याप्रपाठके ।  
 स्वरोनन्त्योऽथ प्रज्ञाया हंहो उल्लि तथैव च ॥  
 तत्र मात्रमुणोधुरच दिदुदीर्घान्त्य एव च ।  
 ब्रदान्त्यङ्गि च अंसा च शौदात्ता अनृगाहिता ॥  
 दशकं तत्र संख्याभिर्विदुरेषाहमायनम् ।  
 सूत्रसंख्या तु गणयेन्नजनामायनं बुधाः ॥  
 सामतन्त्रमिदं प्रोक्तं समाप्तमगमं द्विजाः ।  
 भाष्यकारं भट्टपूर्वमुपाध्यायमहं सदा ॥  
 सूत्रकारं वररुचिं वन्दे पाणिश्च वेधसम् ।  
 फुल्लसूत्रविधानेन खण्डप्रपाठकानि च ॥  
 तदादीनि यथा ज्ञात्वा वक्ष्ये प्रपाठदीपिकाम् ।  
 प्रपाठकानां दशसुखण्डाश्च धसका इति ॥  
 आदौ प्रपाठके तेषां सप्तविंशति खण्डका' ।  
 एकोनत्रिंशता ज्ञेया द्वितीये तु प्रपाठके ॥  
 तृतीये च तुरीये च अष्टविंशतिभिस्मृताः ।

रसबाणमुनीनान्तु द्वादश द्वादशेव तु ॥  
 वसोग्रहस्य विज्ञेया दिकसंख्या मुनिभिस्मृता ।  
 दश प्रपाठके तत्र खण्डा एकादशैव हि ॥  
 आहत्य खण्डनवकसप्तत्यतिशतं बुधाः ।  
 प्रपाठकानामादिस्थसूत्राक्षरमहम्मुदा ॥  
 ब्रवीमि श्लोकरूपेण ज्ञात्यर्थमधुना बुधाः ।  
 उच्चपन्यश्च तालव्यं कक्षसौभरमेव च ॥  
 अःकारो वृततो देवे यकारे च विकल्पकः ।  
 नकारश्च दश प्रोक्ता विज्ञेयास्सूत्रपंक्तिभिः ॥  
 षोडशे तु प्रकरणे प्रत्येकं खण्डसंज्ञकम् ।  
 पूर्वसामवशेनैव गायमानन्ततोपरि ॥  
 सामोपरि तथा ज्ञेया तस्मादादिप्रकारणे ।  
 सामोपरि तथा खण्डाषट् पञ्चाशत् प्रकीर्तिताः ॥  
 आइभावमथैकस्यात् प्रकृतेः पञ्च पञ्चाशत् ।  
 वृद्धा वृद्धन्तु चत्वारः चत्वारश्चागतागता ॥  
 उच्चनीचं चतुर्थन्तु पदसंधौ चतुर्थकम् ।  
 अत्वमेकमथार्भावे द्वावेव मुनिसम्मताः ॥  
 ततः प्रश्लेषविश्लेषतृतीयं परिकीर्तितम् ।  
 संकृष्टे च विकृष्टे च चतुष्टयमुदीरितम् ॥  
 अथ व्यञ्जनलुप्ते तु चत्वारः परिकीर्तिताः ।  
 तदेव स्यादतिहृते आभावे षष्ठक स्मृतम् ॥  
 पञ्चविंशद्विकारे तु प्रस्तावे द्वयमेव हि ।  
 आहत्य नवका प्रोक्तासप्ततिस्याच्छतात्परम् ॥  
 उच्चाभहि पुनारवजये प्रत्वौशनन्तथा ।  
 उच्चातेजातमण्डाद्या आइभावस्ते निदर्शनम् ॥  
 पुनानस्सोम देवो यौधाजये प्राकृते तथा ।  
 सौभराभीवर्तजयानां वृद्धन्तुरीयमक्षरम् ॥



पुनानस्सोमधारया सोशब्दश्च निदर्शनम् ।  
 यत्र स्तोम इकारान्तो गतिसंज्ञो गतोपि सः ॥  
 कथ्यते तत्र दृष्टान्तो होल प्रभृति हाल च ।  
 गतागतौ तु द्वौ सत्सु हाइहो इतीच निदर्शनम् ॥  
 द्विविधा गतिरिगतिरुगतिश्चेति मात्रालक्षणवचनात् ।  
 तर्जनीतस्समुच्चिप्त उद्धातः पूरिकीर्तितः ॥  
 तर्जन्याधः पतन्युच्चात्सन्निधात इतीरितः ।  
 तयोर्निदर्शनं प्रोक्तमामहीयवसामनि ॥  
 उद्धातस्येवरुणावरिवोविन्निधातकम् ।  
 पदगीतं विसर्गान्तन्तमाः प्रोक्तन्निदर्शनम् ॥  
 ओकारान्तं संधिगीतम्मदो इति निदर्शनम् ।  
 पार्थवाराहवासिष्ठप्रकापा शब्दरत्नवरम् ॥  
 वृद्धमृवर्णमार्भावघ्नन्तः कृष्णामपत्वचम् ।  
 एदोदाभ्यामन्तःसंस्थः यस्वरो लोपमाप्नुयात् ॥  
 प्रश्लेषः कथितस्सोत्र ह्रस्वसेवोग्रये यथा ।  
 न लुप्यते स्वरो यत्र विशेषस्तत्र कीर्तितः ॥  
 निदर्शनद्वयं प्रोक्तमेतदेव रथन्तरे ।  
 तत्संकृष्टं समुद्दिष्टं व्यञ्जनैर्यवयोर्युतिः ॥  
 भुज्याददे स्वायुधश्च निदर्शनमिति द्वयोः ।  
 असंयुतं विकृष्टं हि भूमियाचसुवायुधाः ॥  
 पूर्वांगं तद्भवेत्पूर्वं पदे संयुक्तमक्षरम् ।  
 परांगं तद्विजानीयाद् दृश्यते यत्परे पदे ॥  
 पुनानस्सोमधारयापोवसावान्निदर्शनम् ।  
 पूर्वांगस्य परांगस्य बयाहोवांसि कीर्तितः ॥  
 अतिहृतं बर्हिषि तर्तुराणाश्च पिशंगकम् ।  
 वृद्धमन्तपदे तालव्यमा भवति दीधिमः ॥  
 पदस्य पुनावृत्तिर्विकल्पः परिकीर्तितम् ।

ऊहे निधनकामे च मदश्शब्दो निदर्शनम् ॥  
 अथोहगीतिः प्रस्तावभक्तिष्पोडश तु स्मृताः ।  
 आइभावादिभावानां सामतन्त्रेपि विस्तृतम् ॥  
 वन्दे वररुचिन्नित्यमूहाब्धैः पारदृश्वनम् ।  
 पोतो विनिर्मितो येन फुल्लसूत्रशतैरलम् ॥  
 आदाय फुल्लं ह्यपवादसूत्राण्याग्रादिभावेषु करोति पोतम् ।  
 इदं फुल्लस्य सूत्रस्य बृहद् भाष्यं हि यत्कृतम् ॥  
 नानाभाष्याख्यया रामकृष्णदीक्षितसूरिभिः ।  
 सामतन्त्रस्य यद्भाष्यमयमेवैव चिन्तितम् ॥

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चतुर्दशावगृह्यस्य सूत्राण्यादिपदैरिदम् ।  
 लक्षणन्तु प्रवक्ष्येहमथावगृह्यतीति च ॥  
 हितवाक्ये त्रिंशदेव खण्डा आहुर्मनीषिणः ।  
 धर्मोपप्रकृतौ विद्धि सुचित्तो स्तोभ एव च ॥  
 उत्तरस्यामृचि प्रोक्तो वेदो धर्म इतीरितम् ।  
 अनुक्तं सर्वमेतेषु पौरुषेणैव या कृता ॥

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अथ स्तोभानुसहारे चत्वारिंशच्च पाद्यकम् ।  
 आद्यन्तदर्शनस्तोभस्तत्रादौ तु प्रपठ्यते ॥

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मात्राणां लक्षणं प्रोक्तं खण्डस्त्रिभिरुदाहृतम् ।  
 फुल्लकारेण यत् प्रोक्तं तदुत्कृष्टं श्रुतौ विधिः ॥  
 आर्चिके लक्षणे प्रोक्तं श्लोकानान्तु त्रयोदश ।  
 उदात्तश्चानुदात्तश्च आदितक्रमशस्फुटम् ॥  
 फुल्लस्य लक्षणे श्लोकाश्चतुस्त्रिंशदुदीरिताः ।  
 अथ पञ्चविधाष्टौ तु लक्षणारंभ इष्यते ॥  
 पाणिन्युक्तौ तु शिक्षाया षष्टिश्लोकादाहृतम् ।  
 अथ शिक्षां प्रवक्ष्यामि सूत्रारंभणमुच्यते ॥

कर्तृत्वमपि शिक्षाणां नामलिङ्गाच्च दृश्यते ।  
 इदं शिक्षस्ययं भाष्यं पिङ्गलाचार्यचिन्तितम् ॥  
 प्रपाठकौ द्वौ शिक्षायां नारदस्य तु शैक्षकम् ।  
 खण्डाश्च षोडश प्रोक्ता अष्टावष्टौ प्रपाठयोः ॥  
 श्लोकेन पञ्चत्रिंशेन समद्विशतसंख्यकम् ।  
 अथातःस्वरशास्त्राणां यवकारं समं विदुः ॥  
 भट्टशोभाकरेणोक्तमिदं ग्रन्थस्य विवृतम् ।  
 गौतमी शिक्षया प्राक्तौ पाठकद्वयमेव तु ॥  
 खण्डाश्च षोडश प्राहुर्मुनयस्सामचिन्तकाः ।  
 प्रपाठके तु प्रथमे खण्डास्तु वसुसंज्ञकाः ॥  
 द्वितीये नागसंख्यास्तु मुनीनाम्मतमीरितम् ।  
 त्रयस्त्रिंशद्व्यञ्जनानि अस्योदन्तु द्वितीयके ॥  
 खण्डास्तु लोमशिक्षायामष्टावाहुर्द्विजोत्तमाः ।  
 श्लोकानामष्टसप्तत्या पूर्णमाहुर्मुनीश्वराः ॥  
 लोमशिन्यां प्रवक्ष्यामीत्यादिश्लोकवाचकम् ।  
 रावणेन प्रणीतन्तु बेण्णामलक्षणं बुधाः ॥  
 त्रयः प्रपाठकाः खण्डा रावणा यत् प्रकीर्तिताः ।  
 प्रपाठके तु प्रथमे षोडशीतिरुदाहृताः ॥  
 द्वितीयेथ वनं प्रोक्तं तृतीये मुनिभिःस्मृतम् ।  
 अग्रे यो प्रथमे विद्वन् आमनवौ द्वितीयके ॥  
 रथन्तरं स्वासुदिगिदौदुदौ पेढज एवतु ।  
 इत्येते सप्तदश तु लक्षणाणि विदुर्बुधाः ॥  
 अध्यायास्तु त्रयः प्रोक्ता गौतमप्रोक्तधर्मके ।  
 नवविंशतिखण्डास्तु प्रथमे नवकं स्मृतम् ॥  
 द्वितीये च तृतीये च दशखण्डास्समीरिताः ।  
 वेदो धर्मस्तु तत्रादि द्विजातीनां द्वितीयके ॥  
 चतुष्पष्टिस्तृतीये तु समाप्तं धर्मशासनम् ।  
 कृतामिताक्षितीचारूयो हरदत्तेन विस्तृतम् ॥



